





HIGHER LIVING

BY
SMITH BAKER, M.D.



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TO
THE MEMORY OF
MY MOTHER
AN INSPIRATION FOR
SIXTY YEARS

PREFATORY NOTE

I feel that this volume offers the legitimate bloom of my half-century of professional preparation and service with satisfactory fullness. Old friends and clients will find what I have so many times said to them, perhaps in clearer, more convincing detail than ever. New friends and strangers will learn of the dominant purpose and the methods that have characterized my work, even until now.

In the spirit of the Ideality that has inspired and sustained me through many vicissitudes, I send forth this broadening "beam" from out my "sphere," and trust it to penetrate and vitalize wherever this sort of light is most needed.

SMITH BAKER, M.D.

Camden, N. Y.

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INTRODUCTION

Fixing an idea before the mind must lead to some sort of expression.

THEODOR ZIEHEN

The secret of happiness for a refined nature is a just estimate of limitations.

E. C. STEADMAN

Let us think quietly, enlarging our stock of true and fresh ideas, and not, as soon as we get an idea or half an idea, be running out into the street, and trying to make it rule there. Our ideas will, in the end, shape the world all the better for maturing a little.

MATTHEW ARNOLD

Are you aware that life is very like a railway? One gets into deep cuttings and long dark tunnels, where one sees nothing and hears twice as much noise as usual, and one can't read, and one shuts up the window and waits, and then it all comes clear again. Only in life, it sometimes feels as if one has to dig the tunnel as he goes along, all new for oneself. Get straight on, however, and one's sure to come out into a new country, on the other side of the hills, sunny and bright.

ARTHUR HUGH CLOUGH

The sweet affluence of love and song,
The rich results of the divine consents
Of man and earth, of world beloved and lover,
The nectar and ambrosia, are withheld;
And in the midst of spoils and slaves, we thieves
And pirates of the universe, shut out
Daily to a more thin and outward rind,
Turn pale and starve.

RALPH WALDO EMERSON

INTRODUCTION

A few years since I was engaged to prepare for the periodical *Unity* (Chicago), a series of articles on the general subject HIGHER LIVING.¹ Unexpectedly, as the series progressed, I found myself becoming increasingly interested in the subject and in the manner in which it should be considered. Far-reaching indeed did the issues of all appropriate considerations promise to be, both as to present need and future possibility. Eventually, the topic came to appear as one worth every effort, and all the time that I could give to it.

Since then the conviction has continued to strengthen, that never before in the world's history has it been more absolutely incumbent on everyone to do what he can to further the development of Higher Living, than now. In fact, the more closely and frequently one studies one's own needs, or similarly studies the needs of other people, the stronger this conviction must grow, and the more imperative must be the impulse to lend a hand, on the part of everyone susceptible to this sort of "stirring of soul."

For it must be noted that in every walk in life there is surely needed men and women who can regularly eat and digest everything requisite for better-

¹ Permission to make needful use of these articles is gratefully acknowledged.

ment of health endurance, who can sleep sweetly and recuperatively, and who can handle the tools requisite for every situation with adequate skill and strength, — who are, in fact, so constituted as to be physically energetic and resisting and enduring enough for every ordinary shock or stress that modern life demands of them. Business men certainly need to have this to meet the demands of complex business transactions, which are much more serious users-up of the finer physical vitality than the simpler ones of the past ever were. Professional people need it, that they may not only do their work better, but that they may the better radiate its real value and use to those they wittingly or unwittingly guide. Tradesmen need it, that they may have the clear vision and firm confidence that robust health naturally provides. Moralists and reformers and leaders all need it, that their efforts to make the world better may not be swamped in a mush of weak sentiment, and lead to harmful hindrance rather than to encouraging good. All these need to have ruddy cheeks and lips, strong arms and legs, well coordinated hands and nimble feet,— especially in these days of exorbitant demand and yet of degenerate weakness. Full and symmetrical development of physique should therefore be considered the universal foundation of every system of human betterment.

Again, it must be noted that the growth of a mind, which shall eventually be able to control and direct the body as it should, is not as yet fully provided for, and that this must be the next step, even though it does seem that, with all the educational “ principles ” and “ systems ” already so universally and so long

in vogue, it were quite superfluous to say another word on this part of the subject. Yet it must be acknowledged, none the less, that nothing like an ideal education of the mind, either theoretical or practical, has yet been devised. The old psychology, with its partisan disregard for the underlying body and its functions, and with its almost exclusively subjective definitions and classifications, still too widely prevails. The coming educational seer must look to something more comprehensive than has as yet been reached, if the strict and efficient development of the mind itself, to say nothing of the co-ordinating of mental with physical activity, of individual with social effort, and of the industrial and practical with the theoretical academic learning and discipline, is ever to be realized.

Nor should we fail to note that as yet the notion of a better body and mind and a better functioning of both these side by side, is not everywhere accepted as being most scientifically promising, or most necessary to insure a better Life of the Spirit than the world has ever yet experienced. Usually, heretofore, the spiritual life has been thought to be rather exclusively dependent upon sources that transcend all natural origins and laws and activities, and consequently to be a life that is absolutely exceptional, if not unique. Moreover, it has been generally believed that unless this transcendental Source graciously of its own accord floods the soul with its specific light, and likewise affords unusual capacities for receiving this light as well as unusual abilities for profiting by it, the true spiritual life is not quite possible, or must soon die out if for any reason the transcendental

light is withheld. The Life of the Spirit has thus been systematically divorced from the life of the natural body and the natural mind, and in these days of a better understanding of the close relationship of body, mind and spirit, at least during our earthly lives, this unwarranted divorcement has not only come to be confusing and forbidding and emasculating, but to be recognized as in need of comprehensive correction, as well. No wonder that in so many minds the so-called "Christian revelation" is allowed slowly to give way, either to stolid indifference, or to still more stolid denial, or else to something like the Buddhism that teaches so exclusively that, "By one's self the evil is done, by one's self one suffers; by one's self evil is left undone; by one's self one is purified," and to feel themselves doubly assured as they read further that "No God can turn into defeat the victory of a man who has conquered himself . . . holding fast to the truth as a refuge, looking not to any one but himself." Indeed it may be safely premised that from now on the number of people whose Spiritual Life will thus be founded more exclusively than heretofore on the natural experiences of their own selves, and a natural interpretation of the ideas and hints that are derived from close and accurate investigation of the entire field of natural phenomena, and not so exclusively on so-called "miraculous" revelations, except, perchance, as these are thought to corroborate what is otherwise discovered, must grow rapidly. Everything in the intelligible universe looks to the conclusion that, after all, the real Spiritual Life, the life of permanent and progressive betterment and achievement, is not to be realized so

fully and accurately in some supernatural other world, as in the best developed bodies coupled with the most perfect minds and the most loving and hopeful hearts, as these are even now possible in this present world of nature and of art.

Whether this will be so or not, is perhaps as yet of speculative worth chiefly. But the call to make human life in this world happier, more useful and brighter, prospectively, is real and imperative and growing with every advance toward betterment. "Shall the predatory, deceptive, destructive instincts and the superstitious and hypocritical instincts continue longer to rule so dominantly the world's life and its activity?" is now asked, "or, shall the instinct to discover and know the whole truth, to follow just ideals, to ascend higher and higher in the scale of development, increasingly and everywhere prevail, instead?" Which of these series of instincts shall be most cultivated and followed, and how shall the problems concerning humanity's well-being or ill-being be finally solved? — these are the questions that should be asked, even as they are now being asked, by everyone who thinks of anything like intelligent duty towards his fellows,— asked until they can be answered in such a way that everyone instead of certain privileged ones will be equally benefited and satisfied.

The moment one seriously thinks of this higher duty towards his fellows, one cannot escape thinking with equal seriousness of the realizations of what goes to make up the truly desirable fruitage of the spirit, and to ask most relevantly, What indeed shall be said of our present and prospective clarity of out-

look and anticipation? what of our hope, and faith, and patience, and benevolence, and love, and all the rest? Have we no "open door" here, yet to be entered? Is all attained that is possible in this respect? Have we no further revelations to look for? Do we really know sufficiently of the "law," the "grace," the "promise," the "sacrifice," the "resurrection," and all else needful for the promotion of the true life of reasonable duty and spiritual bloom? The most casual glance at life in general, and at the agencies for promoting the highest ethical and spiritual prosperity in particular, does not discover this to be quite satisfactorily so, at least very frequently or very widely. Here, surely, is a field that remains open for the modern man and woman to enter upon to find out the still better way, a field in which even the best tillers and reapers may yet find themselves needing a much better furnishing of body and mind than they have heretofore thought needful. It is a field moreover in which all the faith and strength and acumen and determination of a fully endowed and instructed and disciplined human being has seldom if ever been enlisted. What glorious prospect and hope is there not here for every properly endowed and instructed and disciplined worker; what promise of discovery and harvest, what gleanings by the way! Ah, all the goodly fellowship of dutiful and devoted workers will most certainly here find the acreage broad enough, and the tillage difficult enough; yet also will find the spring-light flooding it more and more, the summer growth encouraging, and the Harvest-home unprecedented, in the end.

So, then, let our definition of the betterment that

shall result in universal Higher Living be something like this, namely: That kind of intelligent cultivation which shall manifest progressively a more comprehensive respect for every structure and function of the human being, whether bodily, mental or spiritual, and shall intelligently further the best interests of all these together, and in every way feasible at the time. With this definition in mind, it is easy to see that the body and all its activities and possibilities must come to be much more accurately understood and cultivated than now; that the mind itself and its expansibilities shall be more thoroughly furnished and disciplined; and that the soul and its high aspirations and needs shall also be more and more fully appreciated and encouraged and provided for, than ever; — that, in fact, no one of these several constituents shall be partially judged or given undue attention, especially to the depreciation and neglect of the others. In the economy of the individual as well as of the community, it should be estimated that the foot is equal to the brain, the stomach to the eye, the heart to the nerves, the body to the soul, and every function and faculty of any part of equal worth in its place. With a proper appreciation of this important estimation, and a resolute direction of energy in accordance therewith, there must necessarily result the progressive betterment that shall everywhere express itself effectively in *Higher Living*.

Surely then, here is a direction in which everyone can do something that will prove very “practical” in enhancing the essential value of his own life, as well as that of the lives of everyone else, now and hereafter. Each and every one can thus do some-

thing to increase the attractiveness and the usefulness of all those elements of the Higher Life,—intelligence, patience, sturdiness for the right, appreciation and wholesome worship of beauty and goodness, kindness of spirit, gentleness of action, sympathetic fellowship for all, radiant hope and inspiring aspiration, daily manifestation of the best within us — in fact, of all those noblest characteristics, which of themselves and by their exercise assure their eternal worth; and, in doing this feel also that he is indeed fulfilling the highest duty yet known to man, either to himself, or to the Great Source whence he and all else have originally come. Such an obedience to the impulse to betterment will surely bring its due reward, in measure incalculable and in satisfaction unalloyed.

CHAPTER I
HYPERIONS

But breathe the air
Of mountains, and their inapproachable summits
Will lift thee to the level of themselves.

HENRY W. LONGFELLOW

A mortal may fancy himself treading the upper altitudes, only to discover that the baser forces in the brain are working independently of the will.

GERTRUDE ATHERTON

We want the hero's heart, but are aggrieved at the battle that proves it; we want patience, but are critical of the suffering that evokes it; we want sympathy, but not the kind of world in which it is possible.

A. W. JACKSON

It is amidst the perpetual and inextricable combination of the limited with the illimitable, of the definite with the indefinite, in every sphere of human existence, that the free unfolding of man's nature, his liberty of soul, becomes possible; and this, according to God's will as well as according to man's own inner God-given law; and, in harmony with the general unity of living nature.

FRIEDRICH FROEBEL

Use all your powers: that is all the obedience which the universe exacts.

WILLIAM JAMES

CHAPTER I

HYPERIONS

One night, in midsummer, I stepped out into the unvitiated darkness of a far-up mountain side. As I gazed into the heavens they seemed slowly to close down upon me, and with a fascination that impelled repeated movements to meet them; yet they would never come quite near enough for me to pluck the stars, seemingly so near at hand! Suddenly the ground slightly trembled and then crumbled almost beneath my feet; and then there was noisy confusion far below. I recoiled with a sad sense of both failure and fright. In the morning I found that one step more, and I would have fallen hundreds of feet to inevitable destruction!

A rapidly increasing number of people, restless in the light as yet afforded them, venture longingly forth into the unstimulating quiet of the mystical night. For, with them,

“ Beneath the calm, within the light,
A hid unruly appetite
Of swifter life, a surer hope,
Strains every sense to larger scope,
Impatient to anticipate
The halting steps of aged Fate ”;

and the impatient yearning will not be restrained, even until an ever deeper, more impressive ideal, still, promises the fullest realization, later on.

As they do this, however, they often forget the weariness and strife and pain of the past days, become fascinated with the openings through which stream the light from heavenly places, and their spirits seem invited to a realization, which, if ever to be, is certainly now but just beyond their safe reach. Remembering Plotinus, and Tauler, and Guyon, or their like, they, too,

“Pray for a beam
Out of that sphere,”

— a beam which shall be as strength and rest and satisfaction, world without end. And so they impulsively reach up, and step forward, and often would almost realize, were it not that their feet rest on unsteadiness only; and so they recoil lest they irrevocably fall. Stars cannot be plucked except we climb to them on something which surely supports us!

Philosophic idealism, constructive though it may be, and spiritual exaltation, blessed as it undoubtedly is, are indeed universally to be reached for as among the richest gatherings of life; but only as an experience proven to be within safe reach of everyone. It is well sometimes to be able to say, “My God is all,” or to yield to the Higher Self an unquestioned obedience. Indeed, such a feeling of exalted yielding of self might be allowed to qualify continuously one’s every moment and undertaking, with much good, possibly, to result. But only the kind of affirmation of self that in turn compels intelligent obedience, is, day by day, the firmest basis of permanent self-realization and ultimate satisfaction. Not only are we to invite heavenly influences in order that our

higher life may prosper, but also are we properly to make use of every kind of earthly influence, as the pledge of our sincerity. Hitching wagons to stars and forgetting the patient oxen that possess so many elements of strength and efficiency, does not manifest the thoroughgoing good sense upon which all truly cultural aspirations are safely founded. Humanity needs the "feet of clay," as well as the spirit of the stars — the alluvial sustaining of the valleys, as well as the lifting air of the mountains.

Were the question, Who would be an Hyperion? — a child of the light, the good, the strong — clearly put to civilized people universally, almost unanimous would be the answer, "I, of course!" So in-born is this feeling, no one is ever so high that vistas of brighter perspective, spheres of greater achievement, states of truer bliss, are not glimpsed frequently enough to warrant both it and the resulting conviction which so very naturally ensues; nor are there many quite so low, so spent or so oppressed, that there do not come to them also dreams of upward and outward betterment, which not only make them feel worthy of these, but more or less ready to hope that eventually they will be able to justify the corresponding complacency sometimes felt. "More light!" "More light!" is not the cry of genius alone; it is the wail of common humanity. Greater strength and purer good are parts of a common demand, which, no matter how vague its voice, yet makes itself known upon occasion. We everywhere and all think, at least, that we really want to live in the light and be transparently receptive to its cheering influences. We would be able also to im-

press some portions of the world, if ever so slightly, with the truer nerve and the steadier hand that would prove an earnest of our sincerity in this. We actually want heaven — of nothing else, are we quite so sure!

Yet, on a certain illuminating day, a physician, who for a score of years had answered every call and done whatever he could to alleviate human distress, was asked, "What is the chief lesson of it all for you?" To which the answer was neither quickly formulated nor readily given. The good man thought back, as he had an assured right to, upon all the kindnesses, the affectionate tokens, the joyous friendlinesses, the manifold appreciations, so vividly and so gratefully remembered, that had marked his professional lifeway; but he thought, too, of so much that was quite the opposite of this. All his thinking, however, did not at once give the clue to what he was sure he wished to say. Finally, a glance at his books of record seemed to rapidly precipitate the thought needed. Then his face grew, not bright and satisfied, but pathetic in its repressed pain and sorrow, as he said: "The chief lesson to me is, that the large majority of people are not altogether truthful when they claim they want to be healthy. Over and over again," he continued, after another period of reflection, "have I seen that, when under stress of weariness or lack of time, I have simply prescribed for people's ailments perfunctorily, but probably with due conventional impressiveness, not only have my services been acceptable, but satisfactory to an unusual and praised degree. But, on the other hand, have I seen, also, that when I have

taken time carefully to gather up every thread of relevant history, investigate every region and symptom carefully, and then have fully considered every point of the knowledge thus gained, all with a view to saying the word which should teach a better, safer way of living, I have been met with suggestions of professional weakness, or worse, lack of skill — and this, I am sorry to say, in very many instances, indeed. So I am forced to believe that many people do not really want to be healthier," he affirmed, with emphasis. "They more truly like instead to please themselves, even recklessly, and then try to appease their consciences or superstitions by glibly but insincerely talking about their 'troubles,' and by seeking indiscriminately every sort of means of so-called 'cure,' possible to be had."

It seems somewhat painfully true that, if people could only

" Be carried to the skies
On flowery beds of ease,"

or if they could have light and strength and goodness come to them in dulcet portions only or perhaps have them injected once for all during some anæsthetic moment; or if they could only get the very best for the very least, or possibly for the worst — then, self-sufficiently would they think themselves to be Hyperions in fact, as well as in aspiration. But, actually and determinedly to use the necessary and commonplace hammer and broom until the muscles grow strong; to select such courses of resistance as require active overcoming; or resolutely to open the mind and heart, even with utmost sturdiness, if

need be, so that the light of instructed sense may really penetrate and vitalize;—this, how few are really minded to do? Yet it is this — just this — which justifies any sort of pretension to having or sincerely desiring those interests that are centered in light, or strength, or goodness. When we say we want to be wiser, or stronger, or better, it would be a mark of good sense at once to enter upon some corresponding course of life, which, if persisted in, will realize not only the high desire, but affirm an unmistakable sincerity, both in purpose and effort. To talk of health, happiness and prosperity, to read about them, to long for them, to dream over possibilities, and not actively to energize one's self in the direction clearly pointed out by accurate science and common sense, is not the kind of ground for expectancy that will ever prove realizable, at all. Every time,

“Earth gets its price for what earth gives us,”

and the only reliable assurance of fullest realization that we can have, is ever higher and higher living, persisted in both for ourselves and for all the generations to come.

CHAPTER II
THE MODEL MAN

I wish men and women, every soul of them, would try to make the most of themselves, and see what would come of that.

C. D. WARNER

The very essence of culture is shaking off the nightmare of self-consciousness and self-absorption and attaining a sort of Christian Nirvana — lost in the great whole of humanity.

E. R. SILL

The effervescence of youth and passion, and the fresh gloss of the intellect and imagination, endow them with a false brilliancy, which makes fools of themselves and other people. Like certain chintzes, calicoes and gingham, they show finely in their first newness, but can't stand the sun and rain, and assume a very sober aspect after washing day.

NATHANIEL HAWTHORNE

You cannot buy the wares of knowledge and carry them away in another vessel; when you have paid for them you must receive them into the soul and go your way, either greatly harmed or greatly benefited.

SOCRATES

The blissful development of the human being which leads to perfection and completion, and the fitting lines for the attainment of his destiny and thus for the attainment by effort of the genuine joy and true peace of life, depend alone on the correct comprehension of man, even as a child, in respect to his nature as well as his relations.

FREDERICK FROEBEL



CHAPTER II

THE MODEL MAN

The central personality of modern thought — its vital nucleus and the inspiration of its best directed energy — is undoubtedly Jesus of Nazareth. As heretofore, so now, when compared with every one else, he stands conspicuously in the front. As a life-motive, his words and spirit are still distinctive enough to amply sustain the most exalted characterization. How he was born and nurtured; what he said and did; all the influence of his life and death; are things whose distinctive value is appreciated, as well by scientists as by religionists and philosophers. To us all, he is the deep revelator, the wise teacher and inspired, and the great promise and surety of a better life, both in the present and the future. To him, we all bow our heads in tenderest respect and in more or less filial devotion. We claim Him as our Model Man — unique and worthy; and we gladly crown Him Lord of all!

When, however, we come to look closely at this Royal Personage, in just what does his distinction really consist? We see at once and clearly that he was a product of such racial and ancestral antecedents, that in his body, his mind and his disposition, there were summations of the very best that human life could then produce. In his body there were no

observable flaws,— he was ruddy and chief among ten thousand; yet there were necessarily many of the essential weaknesses inherent in all flesh. His mentality was of such a deep and comprehensive order that he has ever since been most acceptable to multitudes, as the chief embodiment of model and spiritual universality. Yet some of his thoughts nevertheless reveal suggestions of certain of the limitations and localizations common to mankind everywhere. And his disposition, so sweet and tender that he has been looked upon as indeed the spiritual light of the world, had yet in it certain elements that constrained him betimes energetically to pronounce woe upon his enemies, and to scourge them with an unsparing hand. Human, at any rate, he was; but in what a model sense, nineteen centuries of remembrance amply testify; and this, because he had body, mind and spirit, which were persistently held in an equilibrium that was as exact as it was comprehensive.

But he is said to have been more than ordinarily human, and we all feel this to have been at least exceptionally true. If so, in just what did the unusual quality consist? The answer commonly has been, and is: His extra human quality was derived from "The supernatural and immaculate conception of his grandmother combined with the virginity of his mother. In this he was surely more than human, in fact, was truly divine." Yet, we are bound to say, in spite of the wide acceptance of this, that neither science, nor common observation, nor any sort of legitimate theology, can thus find a stable and sufficient ground for a satisfactory accounting for the full nature of the Son of Man. Strictly speak-

ing, such an unnatural progeniture would have made him divine simply and to just the extent that the first unicellular organism was divine, and to no other extent, whatever. At best, it would have simply started him on his physical life-way; after which, at every step further, all would have had to depend upon ordinary natural processes, and been subject to the thousand arrests and perversions of growth that are owing to accidents, disease, or failure, any one of which would have been quite sufficient to frustrate the final outcome in the development of an adult God-in-manhood. The fact is, the ordinary explanation of the divinity of Jesus is in no way entirely or chiefly sufficient for the requirements of his so-called "divine" life. To be satisfactory the explanation must be at least as real and as ideal as the manifesting Life itself.

Now certain exclusively ideal processes were necessary in the production of the acknowledged fact of the divinity of Jesus; and it is not skepticism, or infidelity, or even cold rationalism, accurately to consider and value these in our definition and evaluation of the divinity of Jesus, even if certain of our predilections are disturbed in so doing. For instance, it was absolutely necessary that Jesus should have had given him by his progenitors a body which was not diseased, or fated with such predispositions to disease as would have resulted in his breaking down or seriously deviating from the norm, prematurely. "He was made in the likeness of men," and had to go through ante-natal, infancy, childhood, and adolescence, with all the human liabilities and stresses and commotions incident thereto. It was

necessary, absolutely, that his body should be furnished regularly with adequate nourishment, and should be capable of the natural growth dependent upon this, as it has ever been, and ever is, and ever will be, for other human beings, as well. In giving him this body and sustaining it, his parents, not one but both of them, as was proved by subsequent events, had utmost need to be thoroughly of the highest development possible for human beings then to be. Without this, the quality of divinity for him or for anyone else was and is simply impossible.

Again, Jesus had the common need of a well-instructed, well-disciplined mind, in order to make even his bodily powers efficient. At his mother's knee he grew in stature and wisdom. So far as the pedagogy of his time could go, he was given and did receive its full benefits dutifully and fully. In this, there was again a human as well as divine devotion to parental duty that seems to have been ideal beyond criticism, at the time. For the son was taught to obey, to work, to know, and to guide himself, in all-sufficient ways. In doing this, the natural conception and nourishment of a fully-potentialed body was supplemented by the equally natural endowment of the highest mental prepossessions and developments which Mary and Joseph, through their racial and family inheritances, were the fortunate owners of, and were thus able to provide their child. Had they failed in this, no mere "immaculate conception" and "virginity" could have sufficed to account for the divineness manifested in their son's subsequent life.

Even more interesting and more important still,

was the divinity of the purely ideal spiritual conceptions, which in Jesus' life bore unprecedented fruit for humanity. Here, certainly, was manifested such convincing evidence of endowment from his divine Father, and such full receptivity of the divine nature, that when the time came no man had ever been that could speak as this man, and no man has ever since left such a legacy to the world. In the midst of friends, how he flooded them with a supernal light; taught them the way that was strait but blessed; and constrained them to look up even unto the Father for every true comfort and light! Facing his enemies, what fearless enunciation of the truth; what fealty to duty; what longing to brood over them with the wings of a forgiving spirit, which they knew not of and would not have! In it all, even in the last agonizing cry for the Father's presence, what majesty of life — of divine life — but of human life, as well!

Now let us see more closely still how all this actually came to be. By way of contrasting light, suppose his parents had been of a lower idealistic order themselves, and had congenitally endowed their son with certain physical characteristics doomed to early decay, or to certain emotional predispositions, unstable and low; suppose that during his infancy and childhood he had not been so carefully watched or so absolutely protected from accident and disease, or from the contaminating influence of vicious companions; suppose that, instead of faithful example in humble daily obedience, Jesus had been allowed to drift haphazardly in accordance, say, with reckless disobedience, or flippant trifling, or downright scoff-

ing in his home or neighborhood; suppose that, when tempted, he had been so endowed that he had weakly yielded, instead of presenting the all-sufficient strength to fight it out to an everlasting conquest; suppose, likewise, that he had been handicapped with the sort of physical defect or moral timidity which at moments of stress forces so many to ignominious retreat and defeat. Suppose any or all of these legitimate possibilities; would Jesus have subsequently proven equal to the unique demands that were subsequently imposed upon him, the ultimate and convincing tests of his divinity?

When we thus come really to examine the sources of his unique stability, strength and conquering spirit,—of his divine nature, in fact—how much do we find to have been simply the natural outcome of that genuine supremacy of well endowed, faithful—in a word—of entirely competent, earthly parents, who in this most natural, yet most divine way, were the sources of his real divinity,—sealed of God, but still awaiting clear affirmation in manliness. In their parenthood, Joseph and Mary had been so faithful to Israel's cumulative tendency and supremacy, that what had been before but an abstraction and a hope was now become a concrete realization in this, their son, anointed of the Highest. With the body he had, with the mind he had, with the spiritual predisposition he had, it was certainly as natural as it was supernatural for him duly to be able to feel, see, think, and do what he did. In fact, without this perfectly human preparation, both in the race and in the family, it is not depreciating God's power or Jesus' divinity to say, that he would not and could

not have been what he was, or have exerted the influence he did and still does. Nor does it depreciate his divinity to hold that, because his earthly parents had inherited such characteristic predispositions and were so faithful to all that their knowledge and experience had shown them to be best, they were thus able very naturally to produce a fit measure of all that is best in human nature for the Spirit's filling and using, when the hour for divine work arrived.

The divine progeniture of Jesus, then, was in the requisitely developed bodies, minds, and souls of Joseph and Mary; his own divinity was owing to the Spirit's progressive and timely infusion and direction of the ideal personality which was thus faithfully presented for the "living sacrifice." To his humble, yet unswervingly faithful Nazarene parents there should be attributed the high honor of having presented the best mediumship then possible for the transmission of Israel's greatest ideal hope; and for this they should be accredited as being worthy of all acceptation, as well as for being goodly patterns for parenthood universal. What they thus did for the personality of one, is encouragement for well-meaning and devoted endeavor in every home. Israel with her looking for a Messiah has now become the world; and the world now needs not one, but many, who shall thus be most truly begotten and anointed sons of God. The Model Son of Man should now become the model for all the Sons of Men.



CHAPTER III
CONSTRUCTIVE ANTICIPATION

We may compare the building of the embryo to the unfolding of a record of memory, which is stored in the central nervous organism of the parent, and impressed in greater or less part on the germ plasma during its construction, in the order in which it is stored. This record may be supposed to be woven into the texture of every organic cell.

E. D. COPE

A child, more than all other gifts
That earth can offer to declining man,
Brings hope with it, and forward-looking thoughts.

WILLIAM WORDSWORTH

Great peace have they which love thy law; and nothing shall offend them.

PSALM

Children's children are the crown of old men;
And the glory of children are their fathers.

PROVERBS

God bends from the deep and says,
" I gave thee the great gift of life;
Wast thou not called in many ways?
Are not my earth and heaven at strife?
I gave thee of my seed to sow,
Brought thou me a hundred fold? "
Can I look up with face aglow,
And answer, " Father, here is gold " ?

J. R. LOWELL

CHAPTER III

CONSTRUCTIVE ANTICIPATION

Fundamental to all vital processes is the disposition of every living structure, from the single cell to the most complete organism, to perpetuate itself in kind, throughout an unending series of succeeding generations. Next to that of securing requisite food, this is the most essential and dominant of the vital instincts. In the sweeping tides of human experience, men and women are often constrained to dare all and to renounce everything, in order that this perpetuating characteristic of the great Selective Energy may opportunely experience its fullest realization, in an unbroken line of its own chosen individualities. So absolute is this demand, so imperative this necessity, that often, in spite of every convention and every rational consideration, progeny is inconsiderately projected upon an environment in which every form of dire struggle must necessarily be met at no matter what cost of danger, distress, or failure. On the other hand, all such instinctive realization usually comes about in accordance with certain more favorable conditions; and the result proves to be one that may be largely approved of all. In any case, this instinct is indeed basal, in that it carries with it all the potentialities as well as some of the most vital actualities of life itself.

Coincident with the predominance and activity of this instinct, is the concomitant realization of the most nearly absolute joy of living. Every impulse parentward is normally fraught with anticipatory happiness so keen and unique, that, in many instances, attention is liable to be monopolized by it to an extent and with a persistence which are seldom if ever equaled in respect of any other experience. Moreover, everything in heaven and earth — all the idealizing of poetry and fiction; much of the speculation of philosophy as well as the hopes and fears of religion; the frequently repeated suggestions of the household and neighborhood; many and repeated scientific hints — all conspire to awaken interest in, and to keep attention fixed upon, these vital anticipations and experiences and their ultimate fruition. Surely, there must be an unusual meaning in all this, one that is as high and pure and as constructive as should be the determination with which it seeks to be realized.

If this be so, how important that during all the stages of pre-parental formation right notions and aspirations and practices shall undeviatingly prevail; likewise that the determining influence of all the tensions, irritabilities, depressions, elations, confidences, antipathies and attractions, so incident to this period, shall be as accurately and as thoroughly estimated and managed as possible; in fact, that everything appertaining to this period shall be so undeviatingly subjected to constructive influences only that emotional wholesomeness, glad seriousness and divine responsibility, shall each in turn so far as possible be invoked to dominate over every possibility of

selfish gratification, mawkish lewdness, or reckless chance-taking, whatsoever. Indeed, every study of the reproductive instinct and its associated experiences shows that prospective parents owe it to themselves as well as to their children, that this vital-most realization shall be ever kept as holy as is the biological perpetuity of which it is so suggestive and prophetic.

To this most holy end, then, let the knowledge that certain pre-parental habits of feeling, thought and conduct actually do help or hinder prospective progeny, be most religiously accepted and allowed to prevail. Thus, if the expected child is really desired, if its little life is held as a bit of heaven descended upon earth, if its natural and conventional necessities are all regarded as welcome awakeners of a consciousness of choice privilege and enviable realization and high responsibility; then, surely, let it confidently be believed, that the reaction of all this upon the growing product will exclusively conduce toward an ever-increasing influence for good. If, likewise, all the personal reactions to the multitudinous suggestions of daily life are direct and buoyant and optimistic, if, in fact, the whole pre-parental life is steeped in hope and contentment and trust, then, assuredly, may there again be expected a corresponding realization, in more or less obvious measure. So, too, if there prevails constant efforts to be brave and appreciative of the high calling to which prospective parents are called, and especially if from hour to hour there are consciously effected successive increments of self-realization along lines which definitely require the employment of one's best ener-

gies, then surely nothing whatever can entirely hinder all this from becoming a prominent part of the final endowment with which progeny may be enriched, even if not to the full extent prayed for or most reasonably expected. Finally, if there is an earnest endeavor on the part of expectant parents to find and realize in their own souls all the deeper meanings of nature, those that are derivable not only from the mighty and impressive harmonies of Absolute Being, but from the spiritual sweetnesses of human devotion and prayer that emanate from a holy life within, it may again confidently be trusted that the prospective life will thus be made by this much at least more harmonious, and will likewise be constrained to live on a correspondingly higher plane of individual and racial progress and attainment, than otherwise.

Certainly, also, let another most modern eugenic instruction and assurance prevail, namely, that underlying all the pre-parental life, there are a number of significant discoveries that should be seriously heeded,—such, for instance, as that everything unused atrophies, everything wrongly used distorts, and everything rightly used becomes an evidence of things, which, if not now seen, may yet be unfailingly and proportionately expected and realized, in due season. Of course this does not affirm or imply that even the most intelligent and devoted endeavor of any one generation may be able fully to obviate or mitigate the untoward bungling and sinning of all the preceding ones; but it does affirm without reservation, that all such holy endeavor is the first really influential and practical step toward securing the ultimate happy result desired for self, and also

setting the pace by which certain much needed rectifying predispositions may be ultimately established in the family line, as the generations succeed one another.

If Israel's happy, devoted expectancy did not predispose to its long expected national King, but did realize itself nevertheless in the comely form, the comprehensive mind, and the spiritualized energy of the Son of Man, then surely is there both divine and human incentive thus to anticipate the betterment of the human race as a whole, and for each individual to promote this as rapidly as practicable.

Responsible parenthood, then, begins at least some two score weeks before the child's birth. From the very beginning on through all the ante-natal period, it is by far more than a mere supposition that, whatever the anticipatory mother's condition may be or may become, parental responsibility cannot be rightly disregarded, either by herself or by those around her. Entirely dependent, as the embryo is, upon the mother's blood for requisite nutrition and warmth and protection, it follows that its ultimate growth and promise must be quite exactly in accordance with the richness, purity and regularity of the supply of this and all the influences transmitted by it. In fact, during all the ante-natal period, life for the mother thus becomes a more or less deterministic life for the growing organism that is so intimately associated with her own body and its inherent vitality.

This is more clearly appreciated when we note the rapidity and extent of the developmental processes during this period. Starting as a single cell, within

three months this multiplies so as to reach the marvellous number of at least 26,500,000,000, that is to say, about the entire number which at any time comprises the human body. By computation this multitude of cells is seen to have gone on increasing at something like an average rate of thirty-four thousand for each and every second; while the entire increase in bodily weight during the ante-natal period is reckoned to be at not less than thirty thousand fold!

During the succeeding six months, the entire energy and activity of growth goes chiefly if not to the production of new cells, then to the elaboration of the cellular elements already formed, until, at birth, this increase has become over five million fold. While this incredible growth has been going on, other equally important changes have occurred in the direction of realizing the special structural plan of the human being. Thus, the cells from being simple and unrelated, as at first, have become grouped and differentiated into the several different tissues, such as bone, muscles, glands, etc., and these, in turn, into systems, such as the digestive, circulatory, excretory, and nervous. Moreover, all these latter have become correlated and bound into a unified organism, whose many lines of future activity have thus been specially provided for. In all this, we must note a wise provision for plasticity and education from the first, one, moreover, which obviously may be either wisely or unwisely taken advantage of. If all this makes the human babe seem wonderful indeed, yet must we also regard it as no less wonderful in its helplessness, its fragility, and certainly in its almost unlimited pos-

sibilities for good or ill, according to the moulding to which it is subjected.

Hence, how unusual is the significance which attaches to the fact, that it is during this most plastic period that the initiative of Higher Living both for the individual and the race may be and should be taken. In many obvious senses, and in many senses likewise not yet so easily demonstrable, it is probable that whatever is here initiated, and especially whatsoever here becomes fixed, not only tends to persist, but in a way that largely determines the essential characteristics of the organism and its functioning, later on. Physically, this is more readily proven. Mentally and morally, if not so readily proven, still it is quite enough so to warrant the general conclusion that, whatever the life of the parents and especially of the mother may be during this important period of human development, it will certainly exercise a most important bearing upon the child's entire subsequent history. Hence, it may be accepted as an entirely safe conviction that, if the mother possesses and continues throughout the period of gestation to remain in good physical health, and likewise to be properly protected from impairing physical shocks, burdens, or infections; if she has a good mind, and is carefully saved from prolonged depressions, griefs, and worries, and every sort of unwholesome mental contagion; if she possesses a happy, confident spirit, and is not dominated by soul-rending superstitions and ignorances; and, especially, if she has the intelligent good sense every day to do the very best she can to correct recognized deficiencies, she can confidently expect that the vitalmost inter-

ests of her unborn child will thus be conserved and advanced, even to the utmost extent of her natural ability, and that for compensation she will ultimately realize nothing less than every joy of motherhood that is her due.

On the other hand, the expectant mother should always and with the same definiteness remember that, by letting the body become overfed, or under-exercised; by sitting down in idle dreaming, and especially in silly hatred, or apprehension or despondency; by keeping up over-heated emotion of any kind, or yielding to extreme passionate revels or indulgences; by permitting the development of uncalled-for exhaustion; by contracting serious diseases, or indulging in drug stimulations, or by experiencing prolonged and discouraging deprivations, either physical, mental or moral; that by any or all of these she may just as surely bring about such a deterioration of her own blood as will seriously affect the structural elements of the plastic, impressionable, and so very dependent fœtus, and consequently bring upon her helpless progeny subsequent defects of structure and functioning that may forever interfere with its full realization of the life to which it is entitled. This makes it simply impossible to overestimate the responsibility of parents to endeavor to do their very best to endow their prospective progeny with every such enduring and constructive characteristic as may be possible.

In endeavoring to effect such a constructive endowment, experience has shown also that the expectant mother, instead of considering herself in any way an invalid and unable to undertake her ordinary du-

ties, may much the better continue all through the period of gestation to engage in some laudable physical work, such as the ordinary light household duties, to live in as cheerful surroundings as possible, to read books that inspire and inform, to converse with those who uplift, to think chiefly about high and holy things; to keep before her mind's eye a vivid image of the healthy, happy child she would like to have; to reach out to all good influences, and especially to her God for a guiding, strengthening hand; to live joyfully, energetically, trustingly, and unceasingly to invite and love and rejoice fully in all the happier ideas and experiences of motherhood. If she does this faithfully, she may be as sure as of anything in her life, that she hath done what she could for her unborn child, and that probably heaven itself will not fail to smile upon her graciously and make her most assuredly to feel herself

“ Becoming, when the time has birth,
A lever to uplift the earth,
And roll it in another course,”

and so to be as completely satisfied eventually, as she has so fully made herself to deserve.

On no account, then, should anything or anybody be allowed or forced to interfere with this, the mother's divine privilege and duty of giving her unborn child, who itself has an unquestioned right to it, the most complete and symmetrical endowment possible. Nor society, nor church, nor friends, nor other children, nor any kind of self-interest or self-indulgence, should be allowed here to have sway. In fact, both the biological and ethical imperative is

here determined absolutely by the high significance and noble urgency of this aspect of Higher Living. Any sort of chance-taking is evidence of a moral and intellectual life on the lower vital level which obtained before the ability to make a conscious voluntary higher choice was reached. In this connection, Higher Living means alone devoted obedience to modern intelligence, for which, any sort of even plausible guessing or fancy cannot, in any right sense, be made or accepted as a safe or rightful substitute.

CHAPTER IV
MOTHER AND BABE

Consider what it means in the divine dynamics that every moment a child is born into the world — the incarnate symbol of a new life. HENRY MILLS ALDEN

A baby is a ray of sunshine, sent to earth to brighten the pathway of people who have souls.

GEORGE W. PECK

The babe by its mother
Lies bathed in joy;
Glide the hours uncounted —
The sun is its toy;
Shines the peace of all being,
Without cloud in its eyes;
And the sum of the world,
In soft miniature lies.

RALPH WALDO EMERSON

Dear buds of flesh and blood,
So dear, so dear to me,
I dread the thoughts that dwell
Upon the years to be.

JOHN VANCE CHENEY

CHAPTER IV

MOTHER AND BABE

Over the mist-lands of parturient trial and tremulous apprehension, let there most helpfully brood the spirit of fellowship and ministry, grace and hope. Nowhere else in all this world is there a spot so sacred; only similar ones where so much is pending. For months, another woman's life has meant vastly more than mere selfish living. Once again has the Creative Spirit taken possession of budding motherliness, and for much of the time, as even between heaven and earth, has there been maintained all that is most vitally significant. As never before, has Mary again appreciated the worth of woman's life in the movements of God upon the earth; and so, too, has Elizabeth again come and gone, never so fully rejoicing in the consciousness of the royal bond that holds all women in a sisterhood, which neither circumstance nor time nor eternity can seriously weaken!

And now, at last, the great hour is at hand but with confusion that necessarily perplexes, with pain that exhausts, with shocked sensibility that slowly becomes numb, with life that wanes and waxes; and all, as none other than women may rightly understand or measure. Betimes, courage and faintness and prayer flit, successively across the shadowy horizons; and then, with what beautiful determination is the struggle renewed, with what courage the final throe

anticipated and endured! All creation hath travailed for this moment; aye, is not the mother a part of the Creative Energy? Stand close now, all who are strong and inspiring. With hushed breath and weakening heart, see how tremulously balanced is this vital fortune; yet, how triumphant! For unto the world a babe is once more born; again the shadows are letting the light appear, a light so holy, that any one may see, if he will, how nothing less than divine is the event realized. And now, as the mother lies back so peacefully in the arms of Almighty Love, how, from her self-offering doth she radiate both the love and the light, and from eyes that are indeed full of the sweet benediction of their satisfied beauty; and all because once more a woman hath done what she could, and the seal of divinity has again been set upon motherhood, never to be effaced!

Reverently looking back upon it, with what satisfaction does this picture of dynamic realization present itself to every normal sensibility. The peacefulness of it, the sweetness, the glory — who shall over-praise, or offer a too responsive heart! Likewise the ideality of it — of all this truly divine-human experience — of the time and place where life is successfully emergent. Let it never fade from memory, be lost or superseded. Let it ever be as a living Bible, where may be read such psalms and beatitudes as shall eventually lift the race, even unto heaven itself!

And now, as the wonderful hours pass on, and the newly become mother looks wistfully down upon the tender product of her vitality for the unnumbered time, who shall chide or even wonder, if, perhaps un-

expectedly, certain rather deep questionings concerning the outcome of this particular experience shall obtrusively force themselves upon her, now so divinely sensitized, consciousness; or, if, ere long, these questionings shall give tone to all her thoughts, even unto a sadness unspeakable, as she tremblingly asks herself, Will the afterglow of this hour be exclusively a radiance of light unto light, or instead will there always be certain threatening shadows hovering too near for perfect assurance, and perhaps never to be understood or dispelled? In fact must she not many times, in vague but yet impressive presentiment, already see her child growing through the coming years, not only into the conservatism and fixity of the constitution given by herself and her mate, on the one hand, but, on the other hand, into all the molding as well that must necessarily come from the great and deviating or obstructive world in which humanity lives? "At birth," says Emerson, "the gate of gifts is closed"; but the mother knows or intuits all too well, that at the selfsame moment other even broader gates are opened — those through which enemies as well as friends may come and will come to help or to hinder the development of her child, and perhaps to change its destiny forever. Hence, as she looks out through these broader evermore numerous gates and sees, not only people who have grown more and more into man-likeness and God-likeness as they have come under the spell of the world's powerful influences, but also many other people who, under very similar conditions, have progressively developed traits that have only proved their close affiliation with the lower orders of crea-

tion, and their most ready reversion to certain lower ancestral types, our mother must realize, perhaps all too seriously, that possibly her own life may some day have to go out in one awful wail of extreme foreboding or actual sorrow, in the anguished cry,

Who has drugged my boy's cup?
Who has mixed my boy's bread?
Who, with sadness and madness,
Has turned my child's head?

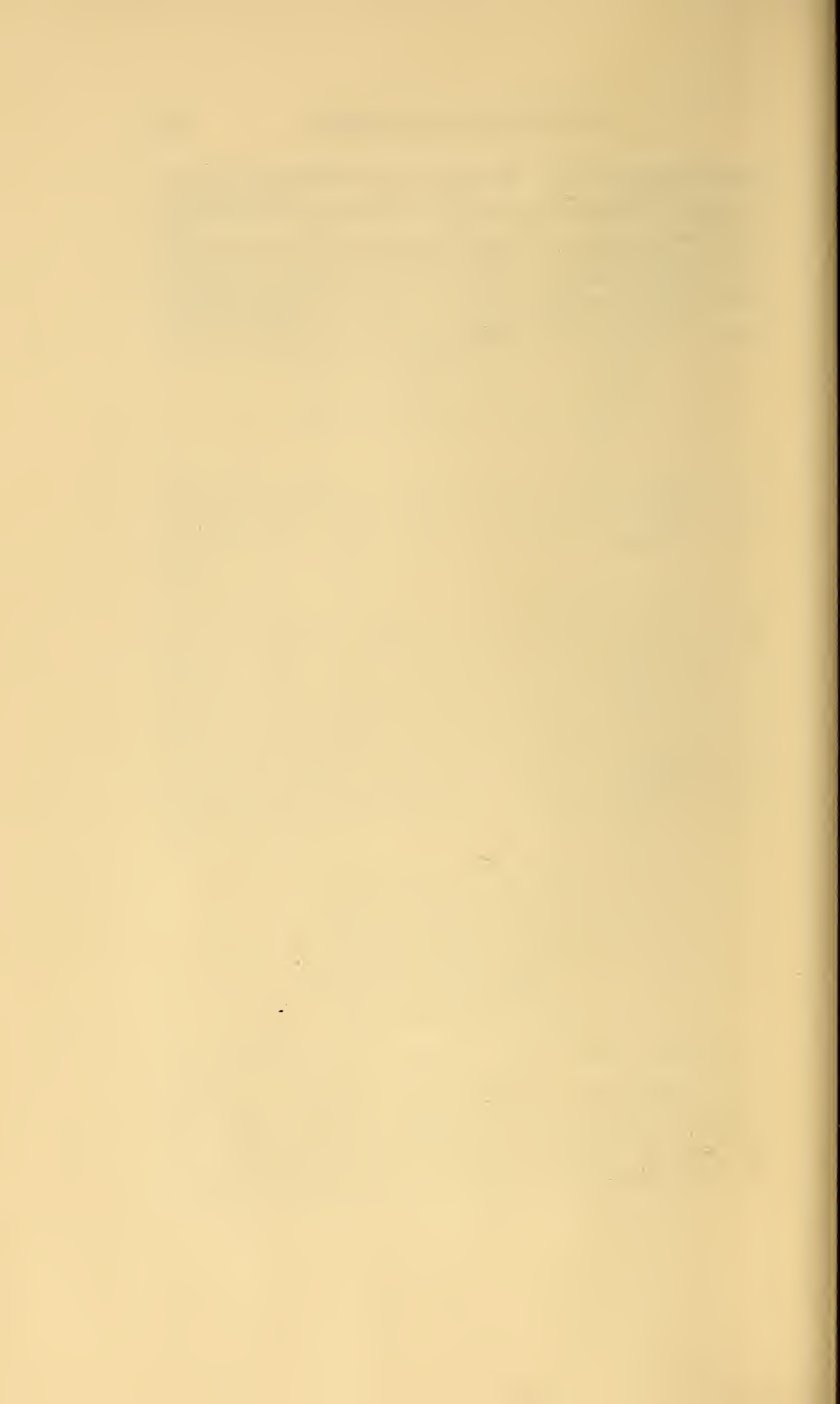
and, as she listens, oh, so anxiously! for any sort of retrieving, assuring voice in answer, to be only overwhelmed with direst pain, instead of assuring comfort!

Lest then, our mother's apprehension turn itself too surely into a seriously detrimental or even vicious influence that may pre-determine the future life of her child, and so help unexpectedly to realize her own dread, let us, who may in this self-same moment be privileged to fulfil so truly a God-given opportunity, gently but firmly whisper to her apprehensive heart something like this: "Oh, yes, but then,

"Love works at the center,
Heart-heaving alway;
Forth speed the strong pulses
To the borders of day,
Deep love lieth under
These pictures of time,"

and endeavor thus, and in every other goodly way possible, to inspire her to believe even more surely than ever, that, through the "strong pulses" of her own self-appreciated and self-realized nature, she may yet continue to be a part of, indeed by far the

greater part of, the dominant neutralizing and constructive influences upon the self-same world stage; and that many of the most ominous of her time-pictures concerning the future of her child may yet be made to fade away before her own predominant diffusion of the better purpose and the brighter light.



CHAPTER V

THE FATHER AND HIS BABE

Touch us gently, Time!
Let us glide adown thy stream
Gently, as we sometimes glide
Thro' a quiet dream.
Humble voyagers are we,
Husband, wife, and children three,
(One is lost, an angel, fled
To the azure overhead.)

Touch us gently, Time!
We've not proud nor soaring wings,
Our ambition, our content,
Lie in simple things.
Humble voyagers are we,
O'er Life's dim, unsounded sea,
Seeking only some calm clime;
Touch us gently, gentle Time!

BRYAN WALLER PROCTOR

Children make a greater metamorphosis in men than
any other condition of life. They ripen one wonder-
fully and make life ten times better worth having than it
was.

HUXLEY TO HAECKEL

Yet in my lineaments they trace
Some features of my father's face.

LORD BYRON

A mother's pride, a father's joy.

WALTER SCOTT

This expression of ours, "Father of a family."

PLINY THE YOUNGER

Who is there whom bright and agreeable children do
not attract to play and weep and prattle with them?

EPICTETUS

CHAPTER V

THE FATHER AND HIS BABE

The mother's reception of her baby is apt to be with no more serious qualification than perhaps that which is implied by the question, "Is it all right?" It comes to her as a pledge of herself, her love, her pain, her hope, and she knows that upon her loving care will henceforth depend very much the prosperity of the little one itself, from whom, in return, she expects to receive satisfactory largess of baby dimples as well as childish demands.

But the father — how has he to readjust himself, in order to get the requisite new perspective; and how must he immediately begin to measure the end to be gained with the end purposed! Moreover, how surely must his attitude toward the new possession undergo a series of changes;— perhaps like that of the man whose wife invested some of her money in the West. At first this husband always spoke doubtfully if not sneeringly of "Kate's farm out in Nebraska." After a year or two of good returns, he condescended to say at times, "Our farm out in Nebraska." Not long after, the good woman accidentally overheard him bragging to a neighbor about "My farm," etc. So with the babe. At first it is apt to be just "hers," then, "ours," and finally, "mine"; and woe unto whomsoever would in the slightest attempt to dispute his title to the entire new possession!

But all this simply denotes the healthy growth of the masculine consciousness, which naturally is earlier inhibited by the due caution and expectancy that it has for its foundation. Away back in Sanscrit times, Father meant "protector"; and true to this meaning still, instinct constrains every father to such attitudes and methods as will realize this meaning most surely. Down deep in his true nature man realizes that woman in her weakness and her devotion to infancy has need of provision and protection, and that these require his timely forethought and the best use of his strength; require, in fact, just the special kind of manly "calculation" that estimates everything, even the babe, at its real worth, and acts accordingly.

Understanding this, it is interesting to note how the ordinary man goes about doing it;—but we must not smile! For how can he, with his blurry vision, his as yet unattuned ears and his clumsy fingers, even half perceive the meaning of all the strange newcomer's pathetic "wails and wabbles"? Try as he will, he is most probably so overawed by the mystery, the apprehensive forecast, the jugglery of it all, that he much prefers postponement of his mature judgment indefinitely, to attempting much handling, to say even less duly appreciating, what to him seems at best but a mere bundle of possibilities, and these all too remote to be very inspiring, receptive and impressionable as he may try to be.

Yet, in spite of all such inner aloofness and outer inadequacy, the father is really kept almost continuously in such necessary relations with the babe that his influence must be reckoned with and from the very

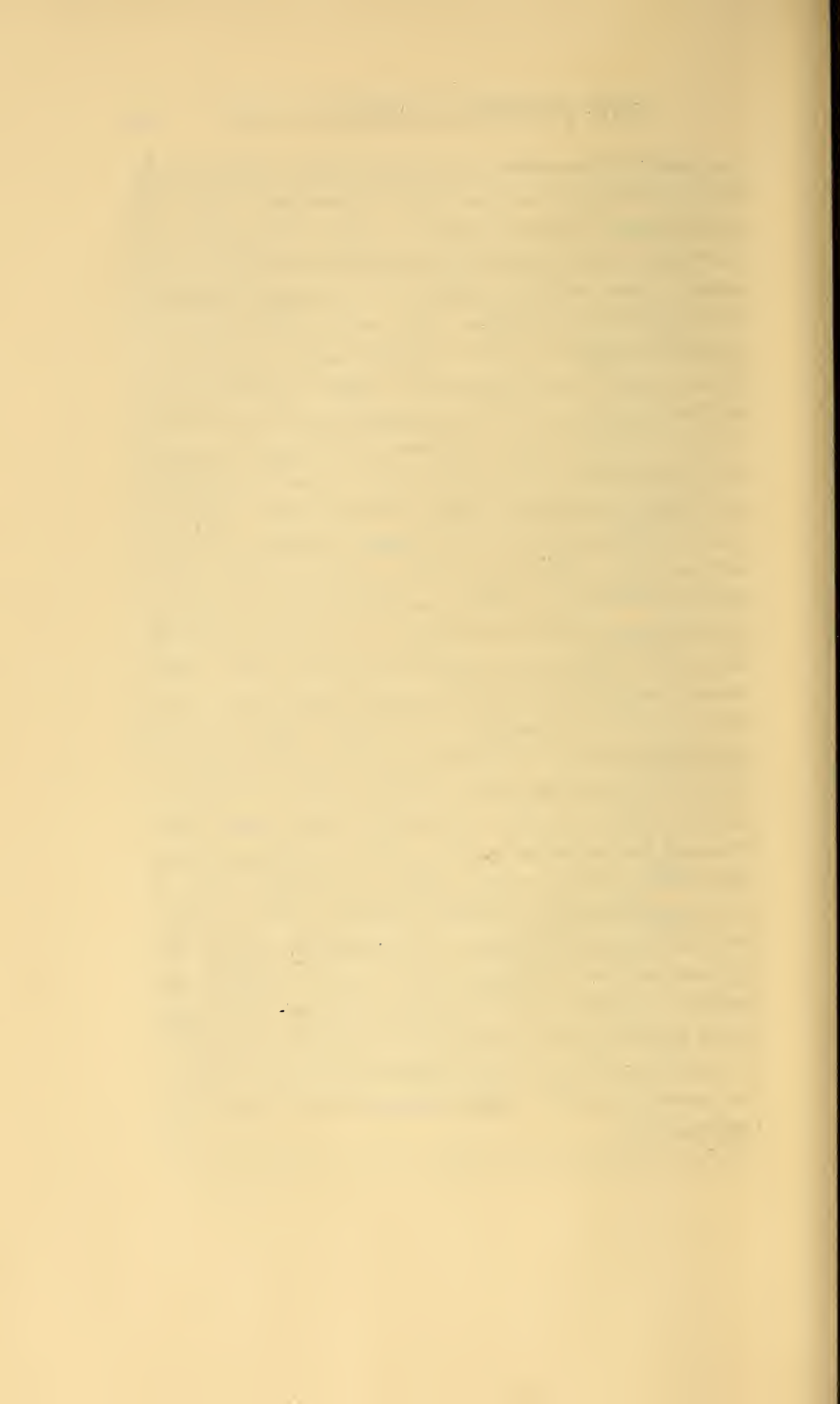
first. Even his absences affect the scale, while his presences weigh unmistakably, through both himself and the mother whom he impresses. Hence, if he is really as he should be, strong, firm, gentle, wise, provident and faithful, both mother and child are thus furnished, so far as he is concerned, with an atmosphere in which they both can thrive, as would not be at all possible were he otherwise. If, too, he have the intelligence that he should have been provided with long before this day of supreme need, if he have responsible clear constructive ideas of marriage and home and progeny, it will follow as day the sun that his loved ones will correspondingly profit thereby, and that his own cup of satisfaction will not lack of desired fullness; while as for the mother, who after her great trial of pain has such unprecedented need to lean most heavily upon the manly form of her husband, the strong sense of his disciplined mind, and the brave outlook of his spirit, it is always quite as sure that she will realize both the fullness and the worth of his support to her heart's content; in that her life will sooner become recuperated, her nurtural care of her child more wholesome, and her very soul will grow hourly in all the sweet, wide graciousness that crowns the complete mother everywhere. And to the child, too, who needs just as truly as the mother the radiance of the father's stronger self, the radiancy of all that fatherhood should mean, there will likewise result much indeed that it otherwise would be sadly deprived of.

Generally speaking, it may be affirmed that until a man is brought face to face with this unique realization of fatherhood he remains, at best, but a sort of

immaturity, an immaturity however that he may upon occasion successfully try to ripen, if only he will. In order to do this, however, he needs always to try to be at his best, to exercise most fully his highest functions, to "live in both worlds" to every extent possible, in fact unremittingly to grow as fully as possible to the stature of his calling as parent. Then, reflected back from the baby face and hands and all the little affairs of the baby world upon him, who as progenitor has fullest right to it all, there is such a benediction of life and love as even foreshows the very best of heaven itself; and, if he despises not this day of small things, he will very soon find that certain awkward angularities of person will duly disappear, certain obtrusive selfish conceits be dispelled, and certain other moral hindrances be overcome; and, furthermore, that this will come to pass just to the extent and assiduity with which he welcomes and appropriates this significant influence from the cradle. Hence, it becomes the newly made father at first and all along to take careful estimate of himself as never before, and to seek desirable light with all earnestness, in order that he may be able so to round out his own character as in every way to be able to respond to this elevating and broadening power. If the mother in her own peculiar sphere should read and think and feel everything that is of the very best, in no sense should the father fail any the less to fill his mind with every favorable cultural influence, and to associate himself with everything and everybody that is on the highest cultural plane possible.

Now is the time, also, when both husband and wife,

inspired by the common interest of their child, should find one another out as never otherwise. He, with all his finer characteristics as man and father, may now become for the first time fully revealed to her as a deep, true, abiding delight and strength, never to be doubted or deserted. She, with all her feminine qualities lighted up by motherhood, may now become to him the radiance of a light that never was before, the promise of a companionship that shall be eternal. Here it is that man and woman may, if ever, truly find each other, not as lovers, which is well, but as eternal friends, which is best. Here it is that differences in constitution, training and aspirations may all be dissolved in the alembic of that chivalry which gives fully and takes freely and knows no thine and mine forevermore. Here it is that the finite, the limited, the egotistic, may become transformed into the universal thought and feeling,— the very soul of the higher life. Here Higher Living may become, not an inspiration for or anticipation of all that is best for one, but for two — or three — ah, for all! And then, when the heart beats truly for, and the hand goes out in glad clasping of, every other babe, every other child, everybody, then do both parents become indeed members of one household of the All-Father, a household in which the highest known privilege of the man is fulfilled, the highest aspiration of the mother realized, the highest living for everyone conceivable, enjoyed. Indeed the Christ Himself is now the joint heir in the midst — the hope of glory — the indisputable fact of the highest hope.



CHAPTER VI
THE NEWLY BORN

The elementary laws never apologize.

WALT WHITMAN

The baby new to earth and sky
What time his tender palm is pressed
Against the circle of the breast,
Has never thought that "This is I."

But as he grows he gathers much,
And learns the use of "I" and "me,"
And finds "I am not what I see,
And other than the things I touch."

So rounds he to a separate mind
From whence clear memory may begin,
As thro' the frame that binds him in
His isolation grows defined.

ALFRED TENNYSON

Woman's life and child's love, child's life and woman's sensibility; and in general the childward care and the womanly soul are only divided by an intellectual discrimination. In essence they are all one, for God has placed the bodily and mental progress and perpetuation of the human race through childhood, under the control of woman's heart and soul, and of right womanly sensibility.

FRIEDRICH FROEBEL

O small beginnings, ye are great and strong,
Based on a faithful heart and weariless brain!
Ye build the future fair, ye conquer wrong,
Ye earn the crown, and wear it not in vain.

J. R. LOWELL

CHAPTER VI

THE NEWLY BORN

From the period of softest infantile plasticity on, the growth of every tissue and feature and function proceeds according to the gently constructing power of "the one Eternal Idea in which we are," and which must be conceived as providing all the vital conditions that have previously prevailed and that will prevail henceforward and now make associated functioning possible.

Scientifically investigated, it has been found that the newly born babe is in the truer sense absolutely mindless, and this simply because of the fact that its brain and the sense organs, which later are to be able to supply the brain with informing and stimulating impressions, are, as yet, not sufficiently developed for true mental activity. At this time, the muscle-and-nerve organs have become the most nearly prepared, and those of smell and taste are also now fairly ripened for their important work; but the ears must yet await some startling shock before they are opened, and the eyes, as yet but about two-thirds grown, must wait for several weeks before either the form or the color of anything can be definitely distinguished. Centrally in the brain, it is found that the necessary completion of the brain cells has not yet been fully enough effected, and that likewise many of the fibers

needed for connecting these cells with one another have not yet been enough perfected, for systematic work. In fact, the newly born babe is but a bundle of possibilities and latencies, while practically its only hope lies in the long period of infancy that is before it, and in all the elements of environment that the human parent is capable of furnishing it.

Following birth, any time after a day or two, there may be seen what are called "reflex smiles"; but not until the fifth or seventh week can anything like real smiles with a smiling significance, be confidently noted. Real tears also may be noted by the third week, and surprise any time after the first week; while during the earlier part of the second month poutings and pursings of the lips, to be followed later by reachings out for attractive things, are begun. During the third month something like voluntary movements of the arm, hand and leg serially in order are manifest, while wonder, anger, jealousy and fear begin more or less definitely to show themselves. A month later, suggestion has become all important, especially as coming from those who are most closely in constant charge; because of the fact that, as Professor Mary Calkins has ascertained, frequency is the most constant condition of suggestibility. At this time attention, which, according to Baldwin is "originally considered an habitual motor reaction upon mental contrasts," especially of things moving, with also certain manifestations of desire or refrain, such as fondness for certain people and antipathy for certain others," have become established, while all such preferences, as well as certain other warm interests, are apt to be made known by truly expres-

sive noises and movements. About this time, conscious memory also becomes manifest, and certain foundations of the especial type of character, whether motor, or visual, or auditory, or tactual, are being laid. Soon, conscious imitation of movements and sounds rapidly increases, and denotes the rise of volition; while various and persistent dramatizing efforts, from this point on, help to bring out the differentiation of the baby's own self from the other selves with whom contact is had. Thus, by the eighth month the babe has developed certain evidences of being able to distinguish form and color and position more or less clearly, and of signifying its choices as to things and people; moreover, of more or less consciously incorporating the meaning of these into its own personality. Not long after this, there appears increasing power of attention, always very feeble during the earlier months and often remaining thus for a long time, and, with many people, even throughout life. Creeping also, and attempts at walking; spontaneous, expressive smiles; inhibition of natural functions and impulses; more or less deliberation and its concomitant reason; all serve to mark the rise of the personality, which, if it is given play for its proper development, will some time subordinate everything to its own, and, let us hope, its better purposes. Always, along with these, there are more or less developed a sense of beauty, increasing interest in rhythm and music, and, since about the fourth month, there will have been exhibited an increasing preference of one hand over the other in attempts to reach out and grasp things; while, simultaneously, speech and words, the one function that makes man-

kind really what it is, slowly emerge out of a medley of throat noises into definite form, in time to become replete with purposive significance.

All this it is which makes it so important that, instead of reading into the baby-mind and its manifestations in conduct, so many of our own adult conceptions of understanding and right, as no less a philosopher than Immanuel Kant did, who declared a newly born babe had "a mind of its own and should be whipped if it did not behave itself," we should seek to know and observe the natural stages of actual growth and their mental and moral possibilities, and then, to adjust our ideas and practices of discipline and education to these, and to these very chiefly. No one knows the extent to which the race has been kept back physically, mentally and morally, simply by attempts to train the child in the way a man should go, instead of in the only way appropriate to itself. All dicta from whatever source that do not include this fundamental knowledge of infant nature and nurture, should be rejected as more or less potentially detrimental and otherwise unreliable. This world is everywhere, even in the human personality, developed according to intelligent and intelligible principles; and never exclusively according to fancies derived simply from dreams, either sleeping or waking. A study of infant nature reveals that it is not only the highest business of parents most carefully to ascertain what these intelligible principles are, and the methods by which they have been creatively at work, but also to enter into the grand creative conspiracy to make human nature all that the application of such accurately ascertained prin-

principles and methods promises. "God helps man through man"; when we help mankind fundamentally, then are we God-like indeed! Consequently it should be remembered, that during the earliest days of our infant's life changes of temperature should not be too pronounced; that harsh noises and bright lights should be shut out, or but gradually admitted; that the mother's milk should not be allowed to become vitiated by injudicious emotional or physical shocks or strains; or, if maternal substitutes are needed, that these should be intelligently and faithfully chosen, prepared and administered; that pure air, proper bathing, sufficient sleep, should be considered as invaluable portions of the higher nursery code; and that quietude, hope, joyfulness and requisite tenderness should be included in the nursery beatitudes, and never forgotten, even momentarily; that with all, and fundamental to all, the movements of the baby's limbs, so wayward, and yet so necessarily so, should be allowed to remain untrammelled from first to last. For, out of these simple things must there arise all its future health, its growth, and the reliable basis of all its subsequent knowledge and usefulness.

Step by step then from crudest sensibility, from most wayward motion, from utter helplessness and thoughtlessness, the babe gradually grows into powers of recognition, self-direction, locomotion and intelligence, and, in a half dozen years or so reaches the most important possibility on earth, namely, the period of childhood proper. But never again can the sweet monopoly of the earlier days be either his or ours. Nor will he ever again in so short a time

grow so fast or learn so much. Indeed so much has this been that undoubtedly it will largely influence his whole life. Happy the parents who can feel that, all through their little one's earlier development, through every fortune good or ill, they have done their best so to provide and care for, to instruct and impress, that never will the childish dimples under any strain give way to untimely wrinkles, never the heart grow unsound or the body prematurely old or weak, because of their high duty unknown or neglected. "I have done my best," is the legitimate correlative of "she hath done what she could."

As may be surmised from what has already been said, we may further conclude that infancy, with scarcely a legitimate exception finds its proper nurture and environment only at the mother-heart, in its proper home on the mother-lap. In the investigations of science, as well as the experiments of common life, nothing has been found to be really a substitute for this. Its undeveloped nature, its irresponsibility, its very helplessness, and, with all, its long continuance, make the human infant an object of exquisite importance and care during every moment of its little life. That in so many instances it must be denied the mother nurture, the home protection, to say nothing of parental love and intelligence, is one of the cruelest perversions and failures of human life. Every child has the divine right to be not only well born, but thoroughly well-nurtured after it is born; and to this supreme interest there is nothing in heaven or earth that should be allowed to take precedence unless absolutely necessary.

But how shall the mother assure herself that she

is capable of fully advancing the well-being of her child, as the successive days and weeks bring forth one after another their definite manifestations of its life tendencies? Only, we are sure, by close study and careful record of each phase of its growth in the light of what she should have already learned, or else should at once proceed to learn, about the relationships of the nurtural environment to her child's needs. Thus, if she herself has not a strong and rightly functioning body, let her at once endeavor to make it so, by the kind of food, exercise, recreation, rest and personal comfort that she ought to be able to command, and that she should seldom, if ever, let secondary matters deprive her of. Or, if she has an explosive, or depressed, or shallow mind, let her sedulously attempt to correct this in all appropriate ways, by disciplinary self-control, by sensible energizing in worth-while directions, and by studious perusal of all such books and steadfast devotion to all such exercises as are acknowledged to be most truly educational in this respect. Fully one-half the failures of mothers are due simply to presumption or indolence or misplaced activity. Should the trouble be more intimately personal or spiritual, let her persistently keep before her mind the one great prize of her high calling, namely, fully to give the rapidly growing child all that her body and mind and spirit can possibly afford. This will most truly help her to forget her selfish introspection and foolish quibbling and serve to prevent their baneful effects upon herself and others. Brooding over one's shortcomings, even in the presence of some clearly defined duty, is a misapplication of time and thought that

cannot very frequently, if ever, be justified, especially in the case of the mother who would really do her full duty by her child.

In order that parental enterprise may most surely take on a more adaptable character than is often the case, the following or a similar list of instructive books of which there are many may be used: "The Care of the Baby," by Dr. Crozer Griffith; "Letters to a Mother," by Susan E. Blow; "The Story of the Mind," by Mark Baldwin; "The Child. A Study in the Evolution of Man," by A. F. Chamberlain; and, if practicable, the various articles on Human Nature to be found in the *Pedagogical Seminary* and the *American Journal of Psychology*, etc.

Such books and articles as these, carefully and continuously perused, will ultimately train the inexperienced parent in such a way that most of the gross blunders now so prevalent will be very largely prevented. Nor should the mother, as a rule, attempt to read these exclusively by herself alone. What she learns should be freely given to others; what other mothers learn, she has a full right to know. Hence the neighborhood conference or club for such purposes should become a common thing and be made use of as thoroughly as practicable. This is very nearly what the kindergarten idea originally signified; that the mother should learn how to care not only for her own children, but for every other child in the neighborhood, as well.

Indeed, for the better safety and prosperity of their own children, if for no other reason, the whole neighborhood of mothers should be vitally concerned in the bringing up of every child in it, without dis-

inction as to social or other disparities. In this respect no one liveth or can live unto self alone. Contagion next door or bad habits or loose thinking may be more dangerous in the end, than when in one's own home.

In addition to the special studies and readings, the mother should early and sedulously seek to obtain for herself the benefit of the broader culture which alone gives massiveness as well as definiteness to every effort. Who, for instance, does not see that very much if not all of one's everyday speech has been and still is largely the outcome of habits, perhaps bad habits, formed so early in life that memory does not reveal their origin? Thus, how many find themselves unconsciously using phrases that are neither exact nor elegant, especially when under stress or excitement? Indeed, it may, and often does take years of more or less unsuccessful study and practice to get rid of the vulgarisms and slang, if not worse, and inaccuracies, possibly learned early in the home and nursery. But all this can be avoided and will be avoided very largely, if the mother will but unfailingly insist upon herself and all the household using language which, no matter how simple, is both clean and accurate. Certainly this should inspire all concerned to read as often as possible such masters in literature as will naturally give the proper tone to the home speech. Hawthorne, Emerson, portions of the Bible, Hamilton Mabie, Longfellow, Tennyson, Addison, Irving, Howells and their like, afford enough for many months' reading and conversation that cannot be lightly neglected, either for profit or pleasure. Much better

are these, in every way, than are most of the popular dialect stories and phrases so widely in vogue. And it is this proper choice of words and phrases which should be provided even for the baby, and before it has ever pronounced a single word for itself; for it should never be forgotten that its quick ear and ready mimicry demands and should receive nothing less than just such accurate impression and training from the very beginning of its ability to fix attention, and this until it leaves the home circle to make a center of similar influence of its own.

Yet, after all, it is not specific matters like speech that are of exclusive importance. What may be called the *general tone* of the mother-life and of the household over which she reigns, although made up, as it is, of intangible elements, such as love for wholesome ideas, for high aspirations, for unflinching right, for noble conduct, or the reverse, is what gives the real bent to the infant, as well as to his subsequent personality. Absorptive as a sponge, the child continually imbibes from its surroundings and grows accordingly. Consequently the mother who does her whole duty here must insist upon it that not only every sort of vitiating and dangerous influence shall be excluded, but that every sort of genuine substitution shall be amply provided. For she should feel as never elsewhere that if even the littlest rift in the precious lute is once permitted, it cannot be long before all the music actual and possible will be discordant.

But what shall we say, when, as in so many instances and for sufficient reasons, the mother cannot properly perform her duty or cannot direct herself

in all the multifarious duties imposed by her motherhood, as when, in not the very few instances, her constitution or health really forbids it; or as when, in so many other instances, the mother in the poor home must work so hard that she is more or less unfitted, or perhaps cannot even get the time either properly to care for her child or even to learn how to do this; or again, we venture to say, when the mother is so ignorant of her duties that she may be truly considered more or less seriously dangerous to the child's health and life, and yet cannot or will not take the trouble to improve? Most certainly, in each of these cases, sooner or later the question of substitutional nurture and care will have to be considered, as affording the only next best thing for the child that is practicable.

Yet, what a tissue of perplexities do we encounter in any attempt to consider this! We see at once that what the child really needs is a mother — not a nurse; needs her, not only for physical sustenance, but for the spiritual impressioning which only from every true mother's caress and tone flows into the receptive "soft miniature," in sufficient measure. Hence, it must appear that whenever a substitute is really needed, every care possible should be exercised in the choice, and that nothing predominatingly selfish should be allowed to interfere with securing the best possible one to be obtained. Nor does responsibility end with this. Having procured as good a substitute as possible, it still remains that the mother, instead of affording but little more than a daily visit to the nursery, should be none the less a veritable constituent of it, even more sedulously

and influentially than if she sustained the more vital relation that full-facultied motherhood requires. In no sense should the nurse ever be allowed to take the place of anything like a normal mother. Yet, undoubtedly, she should be permitted just as truly to fill the place of a most important auxiliary, should be considered a friend in need, and should be trusted in every way, and rewarded according to her recognized importance as such as well as for her proved trustworthiness.

Obviously, in the choice of such a close companion of infancy, health should take precedence. Every nurse and governess should certainly have a body in which neither tubercle, nor syphilis, nor thin poisoned blood, nor defective assimilation, nor insufficient excretion, can be found; and a mind, likewise, in which passionate explosion, or habitual moodiness, or too marked caprice can never abide for long. In fact, nothing less than a well-bodied, well-blended, healthy, joyous, even-minded, youngerly woman, should be the standard sought to be realized both by employer and employed. Extra wages, extra attention, self-sacrifice, almost anything should, if necessary and possible, be awarded the one who comes up to this high standard unmistakably. Moreover it is becoming evident that something more than full, even healthy, breasts, or expert preparation of substitute foods, is needed for the infant being. The woman auxiliary should, if possible, have had the importance of her calling duly impressed upon her, and all its details amply clarified by a course of careful instruction in infant physiology, infant psychology, and probably best of all, in Froebel's

“mother play,” or some good substitute for this, where the true dignity of child nature and its nurture is so sympathetically and so intelligently set forth. Parents, if able, and communities at large, being able, could always well afford to demand nothing less than such a preparation for the nursery, even from the narrowest economic point of view; and, when we consider the child itself, it is not possible to calculate the benefit that would accrue from such a course, or rightly to evade the ethical imperative implied.

Consequently, whenever the home resources do not admit of the employment of a proper mother-substitute, it should become the business, and most certainly it is the business, of someone who can afford it, to see that in some practical way this is properly and timely done. Wealth in abundance these days goes into every sort of showy philanthropy, and has its monuments erected in the sight of all, in order apparently that due admiration for the philanthropist may not fail in due season, no matter how appropriate or otherwise. If we say that this is well, how much better, how much more worthy of monumental notice, may we say it to be, were other wealth quietly yet adequately to provide for the proper care of infants, especially in the homes where the struggle for subsistence is so wearing that necessarily they must otherwise suffer seriously not only from what is not done, but from almost everything that is attempted to be done. It is comforting to know that in this respect a beginning has in some places already been made, and that the idea is rapidly finding lodgment in many minds. And what better philan-

thropy, what more needed, what more Christ-like, what more satisfactory beneficence, than that wealthy people everywhere bestir themselves to seek out such conditions, and from their full spirit and open purse provide for these soft waifings of the world in just this the best possible way!

And, too, let the same philanthropic wealth go one step further and do for the poor mother what ought to be done for every mother before her child is born, namely: provide, if possible, for her temporary removal from the noise and crowding and vitiated atmosphere of her place of residence to the quiet and healthfulness that is perhaps best found in the country. No one has yet estimated the influence of paved streets and shrieking whistles and clanging bells and leaking sewers and gas pipes, and all the rest of the so common municipal confusions and sources of danger, upon the impressional mother and her so rapidly forming child. When we do, we will not only hasten to afford them both another and more wholesome environment, but we will then find that to consider the cost as simply money actually saved from expenditure and loss which, later on, must have to be estimated in inefficient nerves and fragile constitutions, is but the best economic logic possible. And then, when her trial hour is over, and the mother has returned to her usual duties, how much better that competent enterprise shall again step in promptly and minister to her and otherwise help her in her own home, with her own family around her, than to give such exclusive attention to the founding and care of institutions, which must necessarily separate the mother and child and thus remove

the latter from its natural environment. Children in institutions, even with much better professional care than so many poor homes can give them, are often found nevertheless to wilt and wither and die to a disproportionate extent, simply because the institution is not a home and has not the parent-spirit in it. What God hath joined together in the lives of mother and child, let man, so far as possible, keep together — even though, if need be, at greatly multiplied expense and trouble.

To this very desirable higher ethical and economic end, then, let wealth go forth; let unused sentiment go forth; let education and skill go forth; let victims of ennui and surfeit go forth; not, however, in the repelling spirit of patronage, and at distances dictated by conventionality or stinginess chiefly, but with the Christ-hand, close-clasping if need be poverty and squalor and ignorance, yes, and vice, to the Christ-heart; and in such a friendly yet intelligent manner, that motherhood everywhere shall be made to rejoice and struggle on and finally conquer, as it always should conquer, and nevermore be left in doubt and decadence and defeat, as it now so frequently is. Sir Launfal and many of his fellow grail-seekers are needed at the very next door neighbors', and for this very purpose.



CHAPTER VII
THE YOUNG CHILD'S HELPFUL
ACTIVITIES

The labor we delight in physics pain. SHAKESPEARE

After this I was conscious of a new feeling, which I would have found it very hard to explain then. It was not importance, it was not vanity, it was a pleasant feeling, it lifted the head and gave one patience to bear calmly many things that had been very hard to bear. I know now it was the self-respect that comes to every one who is a bread-winner.

CLARA MORRIS

Character, though it may be conceived as latent, can be presented only energetically as it finds outward expression.

G. E. WOODBERRY

A six-year-old child has learned already more than a student learns in his entire university course.

DR. F. A. LANGE

Each age, each state of life, has its proper perfection and a sort of material which is its own. But the most learned give their attention to that which it is important for men to know, without considering what children are in a condition to know. They always look for the man in the child, without thinking of what he was.

J. J. ROUSSEAU

There is nothing like fun, is there? I haven't any myself, but I do like it in others. We need all the counterweights we can muster to balance the sad relations of life.

T. C. HALIBURTON

The future of humanity lies more in woman than in man, and the child is full of its prophecy.

A. F. CHAMBERLAIN

CHAPTER VII

THE YOUNG CHILD'S HELPFUL ACTIVITIES

From the viewpoint of the actual needs of the child, as determined by close study of both normal and abnormal conditions of development, it seems clear that as he grows older he requires to every permissible extent the vital satisfaction as well as help that can come only through indiscriminate activities in directions suggested both by his spontaneous impulses and ideas within, and by the various objects in the outer world of persons and things that arrest his attention. This is found to be in accordance with the experience of all young animals as well as children, wherein they are afforded the only possibility of ever learning to discriminate and make wise choices. The semi-rhythmic, indiscriminate activity of a newly born kitten quickly proves its usefulness, by bringing mother and offspring into just those natural relations which discrimination itself would prompt in order to assure the proper nourishment of the latter. The wayward motions of the human infantile hands and feet are similarly prerequisite to selective handling and holding and moving about, later on. So the busy experimentation of the older child is altogether his most prolific source of real knowledge. Indeed, it is only as the child moves and is permitted to move, that he gets a

realistic sense of either himself, other people, or the material world around him, or, later on, of the proper significance of these either for himself or for themselves.

Hence, the one great law of child growth, which should be carefully heeded, is the law of spontaneous and responsive activity; that is, the law of expression in obedience to inborn tendencies, on the one hand, and to external influences, on the other. Without suitable expression, the child loses in growth even more surely than without suitable impressions. Hence into everything high and low, near and far, good and bad, useful and useless, painful and pleasurable, does the all important instinct to expression obtrude itself, both anticipatively and aggressively. If the sphere of this activity is allowed to be wide and various, so will be the resulting good; for everything within its boundaries is thus successively investigated for whatever it may be worth to the growing organism. If its scope is constrained to be narrow, so will be the lessened good; for then do the fewer elements at hand have to be enlisted over and over again, with a yield thus necessarily restricted. But, in any case, no matter what for or how conditioned, spontaneously does the child-spirit almost unceasingly strike out in every possible direction, and respond appropriately, as it may be invited or constrained by succeeding conditions. Owing to the vast amount of energy developed from digestion and respiration which naturally seeks release, the normal child never ceases from seemingly superfluous activity; while from everything without — from the crinkle root of the woods to the topmost apple on the

winter bough; from bird to fish; from rock to sensitive plant; from pet to ogres; from the chance word to hardest study; from everything redolent of earth to the surest anticipations of heaven, the growing organism never fails to gather something that may prove itself to be, by just so much, the possibility not only of a new sensation, but of fresh ideation and new flights of imagination, as well.

But what shall be, what can be, rightly done with all this more or less troublesome activity? Shall it be shackled — shall it be made useful — shall it be utterly supplanted by quieter devotion to other and more conventional forms of development? Undoubtedly, it may much more correctly be said, that every time the child's activity is thus too much hindered or too widely and permanently deflected, some sort of useful growth may be seriously interfered with. Yet, also, it can be said, and with equal force, that every time such interference is appropriately interposed, the child is very naturally inspired in turn to energize against superfluous and misdirected activity, and so to develop himself more or less in some other equally good or better direction. Hence, we may believe that the methods most conducive to his developmental welfare should include all the privileges to action possible; but coupled always with such sufficient restraint and direction as will serve to keep the resulting activities within safe and constructive lines, rather than the reverse. Generally speaking, if constitution and health admit of it, varied activity should be encouraged in every possible way. The problem here is not how to suppress and annihilate, but how to select and encourage those

motorial expressions chiefly which will develop the child most fully. That there must needs be a great excess of motor activity, in order that the requisite growth of the body and the parallel systematic organization of the mind may be secured, is supported by all that we know both of physiology and of developmental psychology. But never does excess imply necessarily that it should be arbitrarily curtailed. Every sort of proper attention to it will depend upon whether the excessive motion is due to abundant nutrition and the force that is thus engendered, or to a lack of nutrition and the abnormal irritability consequent upon this. Many a child is overactive, not from the over production of force, which should as a rule be allowed natural expression, but from an actual under production that expresses itself in a weak kind of constant motion, which when found should always be curtailed if possible, in order that irreparable damage may not result. Irritability and fidgets are primarily manifestations of innutrition, or of poisoning, or of fatigue, or of all combined; and these conditions often require that any tendency to excessive motion shall be checked, as well as that proper measures shall be taken to relieve the child of his irritable inefficiency. Often, careful and prolonged study of the given instance will be required, before an accurate understanding of the case can be had and means requisite for the child's best welfare can be accurately directed. For instance, a little Italian in the kindergarten proved to be so restless, cross and mischievous, that the director had decided after a number of weeks' observation that for the welfare of the other children she must forbid

his further attendance. A visiting physician advised trying a sumptuous bowl of bread and milk each morning before the circle was called together. This proved to be everything that was needed to transform the child-nuisance into a child-pleasure. Similar conditions of irritability and excessive motion in children of wealthier homes may frequently be relieved, simply by substituting digestible and nourishing food for the ordinary overrich dishes that cannot be digested, and consequently leave the child starved and poisoned, in spite of perhaps a greedy appetite and a correspondingly abundant allowance.

No consideration of the subject of children's activities whether physical or psychical can serve the best purpose, that does not include the almost equally important one of antipathy to activity, or, in old-fashioned speech, "laziness." When the child is found to be naturally indolent, the difficulty of overcoming this and establishing something better is sometimes almost or quite insurmountable. Nevertheless, the obligation to persistently try is great; for by making him regularly do what he otherwise would not do, he gradually develops a systemic necessity as well as desire for such exercise; a result that in the end may prove to be his most valuable safeguard against inefficiency or vice, even. When a child who has formerly been active is seen gradually to grow idle, one of two things may be sought for: either now, for the first time, a latent contrary instinct has become manifest and dominant, in which case regularly enforced duties should be required; or else, he is ill and needs extraordinary observation and care until a change for the better is noticeable. In

the latter case, the utmost skill is often necessary to get at the real fact. For many times the disease is not more obscure than is the trend of temperament toward misleading deception, both organic and functional; and both disease and temperamental tendencies are prolific sources of the mistake that allows either relaxed discipline or inadequate instruction or both to prevail. Certainly, no child that seems to be sick or actually is sick should ever be so managed as to favor growth of habits of feigned illness and subsequent laziness that may hamper his life forever afterward. Nevertheless, many a one is thus hampered all through life, simply because of parental ignorance of the real condition, or else, because of a want of the grit and knowledge needed for the exigency, when first noticeable. Both in children and in adults poor health may or may not be a proper excuse for idleness; it all depends upon whether real or supposed conditions predominate,—conditions that can usually be determined by technical skill, only.

Hence, in general, it ought to be the universal dictum that every child,—and simply because it is the most natural and valuable of blessings,—should be brought up to be freely active in respect of certain little things it must do regularly, and required to do them; likewise from a very early day, it should be required to assume appropriate responsibilities and to give full account of how they have been met to the master-spirit. Nor should any pedagogical or legislative notion or act ever interfere with this most wholesome means of symmetrical and complete development. In this way, and only in this way,

can a child ever learn the vital significance of many things — such, for instance, as the value of time or money, the uses of labor, of concerted action, of obedience, of properly looking forward to, and sufficiently providing for, future needs, and, by no means least, of duly harvesting the rewards of legitimate, as compared with wayward, activity. Nor are all these less truly moral than are certain mental elements of development in the child's life, which may or may not seem desirable or objectionable to those who do not fully know.

Activity, and especially work, to be most useful to the child, should always be so far as practicable out of doors, and should likewise be neither unsuitable nor too protracted. Moreover, let the tasks, of no matter what nature, be so carefully thought out and assigned in such a way, that in no sense shall they ever be considered mere drudgery by the normal child, but rather a part of the one system of developmental culture which is held in highest esteem by all. In this, it will be found that every normal child can easily be led to take an interest equally with those who thus endeavor to guide him. Besides, all along there is equal need that much pains be taken to correct the miserable fallacies and pessimistic notions, that have everywhere like barnacles attached themselves to the human understanding, in effect that work is a curse. Instead of believing or voicing this, let it be most joyfully affirmed, even in the face of all the traditional croaking, that, if it has been said that only by the sweat of the brow everything worth being or having is earned, so may it be said, with greater emphasis, that the greatest of all known

pleasure is simply to work regularly and persistently at something that the judgment commends as worth while; and, moreover, that everyone — strong and weak, rich and poor, men and women, children and adults,— are under the highest moral obligation thus to be rightfully and regularly employed in doing just this, in some efficient way according to the world's needs and privileges. Undoubtedly, "all mankind," as Dr. J. G. Holland said, "are constitutionally lazy." But it does not follow that anyone is to act upon this, or that good results generally accrue from acknowledging it. On the contrary, it must be understood that unto him, even the adult, who worketh not, a process of atrophy and decay invariably sets in, and must unceasingly continue to advance until disintegration of body and mind and spirit eventually results. In children there almost as inevitably follow undevelopment and consequent interference with the execution of every best subsequent purpose or plan.

In connection with the consideration of the prevailing ideas concerning the curse attached to work, two pictures come vividly to mind. One is Holbein's "Plowman," with its barren field, its poor cabins, worn-out horses, and with the son of toil himself as ragged as he is sodden-faced and heart-cheerless. Underneath the picture is this legend:

" By the sweat of thy weary face,
Thou shalt maintain thy wretched life,"—

giving thus fit interpretation to the spectral jig that grim Death himself is dancing, in order, seemingly, but to make the laborer sure of his misery beyond

quibble. In many respects the very common notion of the misery and horror of work is here presented.

Opposed to this is another picture, that of a bright October morning when for the first time a youth was directed to go to a certain field and "strike a furrow" and do a man's hardest work without help. But what a memory does the attempt include! Within the first rod the plow-point struck a rock, and the young plowman was tumbled headlong into the icy mud. By nightfall every muscle and bone were tingling with dire ache, and the work had been too raggedly done to be worthy of or to secure much commendation. But the youth himself was certainly neither hopeless nor sodden. Instead, he was all aglow with the wholesome satisfaction that comes from surmounting difficulties, if never so bunglingly. He had taken his place as a man in a man's field of work; and, undoubtedly, snored lustily all the night through in fullest justification of the effort!

Now, what was the essential difference between Holbein's pictured plowman and the whistling boy? Certainly it is not to be found in the kind of work, nor in the rewards thereof. Both were equally dirty and otherwise "forbidding" and "lowly"; and the material rewards were not very dissimilar, either. The plowman of the conventional picture had his living for his pains and something to wear; the youth for his fresh experience had little if anything more to show. Nor was the difference in the surroundings. In both instances there were country life, country skies and country associations. Nevertheless, there was a difference, and a most significant

one. Looking closely, there is no doubt that the essential difference was to be found in the point of view which birth and education had given to each. "Happy the man of the fields," said Virgil, so long ago, "if he only knew it." This idea in a measure the youth had been born and trained to, while the Holbein toiler had not. The latter was able to gather neither inspiration nor hope nor liking from the work he was obliged to do. But the boy had been brought up to feel that honest work and its resulting achievement were to be considered more or less compensatory and satisfying in themselves. Moreover, he had always had constantly before him the goodly example of a man who actually delighted in doing every kind of work as it should be done, and in looking back upon such work as the happiness best suited to his idiosyncrasy. Need one say that this example was sensible, beautiful, and satisfactory in all its influence? If so, may it not then be justly affirmed, that there has been and is still something wrong in the bringing up of so many necessarily toiling ones to think that their present lot is only a curse and never a blessing? Indeed are we thus really doing justice to these toilers, over whom we are so apt to groan, and whom writers, and politicians, and maudling sentimentalists of every class, are so apt to pity and coddle?

Whether this be so or not, one can surely affirm that, if honest toil is ever to be generally considered worth while, there is but just one way by which this may be secured; — namely, by teaching every child from the earliest years that all such idealization is the result not of hoodwinking or deceiving oneself

in any sort of way, but simply and fully of proper education and corresponding practice from his early years on. All children should be brought up to think that glamour and trappings and easy-going idleness and all manner of embellishment, are by no means the chief things to be realized in life, either first or last. Let them, instead, be drilled genuinely to believe that their own growth and permanent vigor of mind and body is something that can come only from work honestly and persistently followed as long as life itself shall last, and that the outcome is above all riches or other considerations whatsoever, and consequently should be made the object of the entire life, and enjoyed correspondingly.

Moreover, in order that toil may be properly appreciated, we should unflinchingly hold before children the vital truth, that all kinds of work are essentially honorable, or the reverse, simply as we ourselves make them so. For instance, the man who shovels clay out of the ditch and does it in the right spirit, is in fact just as honorable as the artist who takes some of the clay and molds it into a beautiful statue. As George Herbert says,

“A servant with this clause
Makes drudgery divine;
Who sweeps a room as for Thy laws
Makes that and th’ action fine.”

And so we may say, “milking a cow and doing it right is quite as noble as stripping the fruit from any tree of knowledge whatsoever; that spreading fertilizer and preaching a sermon are exactly on a par, when rightly considered; that setting broken

bones and propping up an apple tree have equally to do with vital matters." Always the child should be helped to learn over and over again, if need be, that regular daily toil is in itself just as glorious as regularly drilling with a musket or wearing an epaulette; and that the man down in the hold keeping the furnace hot enough is just as honorable as the Dewey on the bridge giving commands. Indeed, the man who aims the gun in a rolling sea and hits the mark should be considered as he is, the first-class hero every time; and his commander and the public with him should have sense enough to honor him as such.

Again, we have a growing need to teach every child that country life is just as glorious as that of the city. Josiah Strong says the twentieth century is to be pre-eminently a century of city life and city government; but he does not promise that either life or government will be any the better for it. In both country and city alike are those who honor toil, simply by their own personal attitude. City people whose opinions are worth having regard work well done as highly as ever country people do. But there are others, many others, who do not. And it seems to be the predilection as well as custom of the majority of the so-called "leisure classes" to take this low-tone view of the subject. Yet how senseless! One day a big cow got helplessly stalled in a mud-hole, and in the efforts to get her out, everybody concerned became just as thoroughly bedaubed as was possible. At the moment of their success, there came along a load of city people, who were minded only to see a quasi-reasonable cause for a good

laugh. Nevertheless, old Bossy had been timely rescued; and over the mud covering of her rescuers, there might have been legitimately laid a robe of royal spotlessness. Lucy Larcom working in the mills, Charlotte Brontë caring for the sick, Lincoln splitting rails, Lydia Maria Child knitting stockings that the black man might be helped, as well as all their like, are not alone. Every man and woman who becallouses hand and bewrinkles cheek in honest toil, proves its glory,—not because the work itself is glorious, but because the worker doth glorify it from within. Our fathers and elder brothers mostly sneered when some of their contemporaries urged so hard if yet ineffectually that manual labor should be raised to a footing with Hebrew and Latin, in our schools. Yet how we do rejoice, even extravagantly, when it now gets even but a slippery footing here and there. William Morris wrote poetry, stitched his own books, and bound them, and did all else besides, in the true spirit that each kind of work is equally glorious. Arthur Prior could exultingly sweat through the drudgery of much practice, that he might make the common breath of man vibrant with the spirit of the “Blue Bells of Scotland” and “Home, Sweet Home.” Today we have the picture of John Burroughs in his Riverby Vineyards, toiling through the variable weather in a halo of as great a glory as ever came through his writing about birds and poets and men and woods. Edward P. Powell, with all his literary productiveness, is never more glorious than when engrafting a tree, grubbing onions, or chirping back to brotherly calls from the birds overhead.

And this is the spirit which should be made to suffuse and infuse all the little tasks of the child. We work because it is work that constitutes the very highest object in life. We are to work aright because we will thus not only learn to like to work, but will realize the very highest results of our labor attainable. We are to work towards these results because in them we are to find all the potency and realization of our very best-being. In fact, all Higher Living is active working for the realization of high purposes. Incidental to this comes the night of sweetest sleep, the morning of unsullied hope, the occasional privilege of holy meditation and culture, the joyous recreation and the satisfactory uplift. To deprive a child of the teaching and the practices which lead to this, is to leave him unprepared to make any sort of life very much worth while, and the highest life an almost utter impossibility.

CHAPTER VIII
THE SOCIAL NATURE

There is hardly any contact more depressing to a young, ardent creature than that of a mind in which years full of knowledge seem to have issued in a blank absence of interest or sympathy.

GEORGE ELIOT

Social sunshine and young companions were necessary to the growth of a nature which had a ready pleasure in all the pleasant things of life, and which would best get from the summer of joy the strength of battle with such wintry storms as life might bring.

S. WEIR MITCHELL

Talk as you will about principle, impulse is more attractive, even when it goes too far. The passions of youth, like unhooked hawks, fly high, with musical bells upon their jesses, and we forget the cruelty of the sport in the dauntless bearing of the gallant bird.

HENRY W. LONGFELLOW

We live in our own souls as in an unmapped region, a few acres of which we have cleared for our habitation, while of the nature of those nearest us we know but the boundaries that reach unto ours.

EDITH WHARTON

CHAPTER VIII

THE SOCIAL NATURE

Recent studies seem to show that the social nature has its origin in imitation and especially in dramatization of the lives of other persons. In support of this, note the young child's "walking like papa" and "sitting like mamma," his efforts to reproduce tones and gestures, his unconscious mimicry of facial expressions, moods and dispositions, his concrete playing of many parts and working out of many ideas, and the big, strutting accounts of the self and all its doings. These are but evidences of a process in which the self is gradually brought to realize and incorporate the lives of other selves, in more or less vivid and permanent ways. By this process, the child hour by hour receives impressions from one or more persons, which thenceforward in succession constitute a veritable copy for repeated attempts at reproduction, and, finally, for assimilation into his own growing self.

Obviously, the impressions that most naturally enter into the copy — the "model complex" — must be from those persons with whom he is most intimately and most frequently associated, and who cannot help thus sitting for this composite photograph of their personal characteristics, of whatever worth to the susceptible child nature they may actually be. If these are of good people and truly sociable, then

is there rapid and commendable development on the part of the assimilating child. If otherwise, then is the result meagre, perverted, or otherwise unsatisfactory, and the child is left to enter upon the next stage of life, where sociability plays an even much more important part, hindered by just this serious lack of preparation for its extended realization.

Through sociability the child learns to compare personalities, to generalize concerning them, to judge of their various individual traits, to feel characteristically toward others, and to conduct himself accordingly. Hence, as a source of constructive ethics, the social nature of children and its exercise is second to no other concern; while, in so far as the more wholesome joy of living is concerned, the truly social being is the only one who is prepared to realize this in any very satisfactory degree, whatever. Indeed we may accept it as a dynamic maxim, that all the social aspects of human nature depend on the social environment. To the furnishing of this environment, therefore, in most accurate and useful feature, it should be the endeavor of parents and every one concerned with the care of the children, to give generously of their own time and skill. Let, especially, the parental nature itself be made and kept as rich as possible, and always at the disposal of children's appropriating natures, in order that these may become enriched accordingly. Nothing is more needed than that parents shall study, not how to entertain and amuse their children so much as how to be the model-complex after which the interests of their children can best be formed. Ought not this alone to be entirely sufficient to awaken the

deepest interest in and endeavor for this phase of child-culture? The imperative certainty is this: Be cheery, be good, be hopeful, be stimulative, be instructive, be genuine, be companionable to every child, in every real sense; nothing less than this is just or satisfactory.

Nor should it be unheeded, that children themselves furnish scarcely a secondary element in the educational luxuriance and tone of their own environment. There is evidence everywhere that, in order that children shall not actually hinder and damage one another, they should never be together for long without the presence of older people who may understand this possible danger, and so be able quietly to obviate it. Moreover, that this prevision should be held to be just as necessary in respect of churches, and picnics, and dances, etc., as it is of homes and schools, and that the utmost care to eliminate or at least carefully to guard against the influence and practices of certain "black sheep" that are to be found in almost every group before they have had a chance to teach their blackness to others, should be everywhere peremptorily exercised, are some of the conclusions necessarily derived from an extensive study of the social nature of children, and of the forces that develop this nature, either for good or for ill. And so we may say with reference to the unfortunate ones who by nature are untrustworthy. These, too, should receive very especial attention, in order that they themselves may not only be given right tendencies and habits before it is too late, but likewise prevented from becoming serious sources of danger to others.

This in turn leads naturally to a helpful consideration of that which weighs so heavily upon many people's minds,—the instinctive tendency on the part of the children, younger or older, to devote an undue proportion of time to play and to the supposed "naughtiness" that is closely associated with this.

In one of Thomas Nast's Christmas pictures, Santa Claus is represented as sitting at a desk, on which are two piles of letters. One, reaching well towards the ceiling, is labeled, "Letters from Naughty Children's Parents"; the other, of comparatively moderate height, "Letters from Good Children's Parents." On the wall are seen two pictures, "Naughty Children," in which two romping youngsters are having a jolly good time, and "Good Children," in which a little boy and girl are sitting in a most Sunday-like rigidity, with toes turned in, hands folded, and faces fairly wooden with ultra-pious precocity and demureness.

The picture, in its entirety, undoubtedly presents the older conception of what "naughtiness" and "goodness" in children ought to be considered as most truly consisting. Goodness has, until recently, been ascribed to quiet, comfortable, industrious people, and to these almost exclusively; while to him who is boisterous, stirring and playful to the brim, the term "naughty" has been quite as commonly given. Especially has the child or adult who prefers play to work been thus ignominiously designated.

But more recent studies and discussions seem agreed in finding that it is quite right for the child

to play, and that the adult would as a rule be much better off were he to play much more than he commonly does. This denotes a decided change of knowledge and opinion within these more recent times. Always, heretofore, it has been rather generally held, especially in certain neighborhoods, that the instinct to play was to be considered simply as one of the useless characteristics of children, and on most occasions to be silenced and superseded as soon as possible; while, so far as adults are concerned, only the "sports" and possibly the "leisure classes" were expected to have much to do with play, and always with sure results of lowered dignity and moral tone. Until very recently, the higher ideal of life has been supposed to require expenditure of energy in work, if necessary, if not, then in idleness; and always in as serious and sober a manner as certain social and ethical but conventional standards require.

The recent change in knowledge and opinion has come from skillful investigations of the animal and child natures, and from noting the very important part that play has in their fullest development. It has been seen that the child who is never or seldom allowed to play, either is stunted or perverted in some one or more important respects, or else is apt to explode unreservedly and destructively as soon as the repressing influence is once removed. On the contrary, it is being found out that the child who is allowed to play unrestrained a reasonable proportion of his time, is sure to develop better muscles, quicker, more accurate susceptibility and adaptability, and even a much wider and truer knowledge of

persons and things, than is possible to his quieter brother; moreover, that his disposition is sunnier, his spontaneous vigor greater and his attitude toward life saner and wholesomer, and other things being equal, his moral and spiritual safety and progress is better assured.

Based upon this discovery that the sportive child does better than the precociously quiet or ever-repressed one, is the no less practical inference that, if adults would only allow themselves to become in this respect once again as little children, they, too, would naturally continue to grow more symmetrical, more highly adaptive and more wholesome and prosperous in every good way, than now. If this be true, it follows that Higher Living has its right to demand of every one a certain proportion of time for play without incurring any sort of implication that it caters to a peculiar fad, or should bear any sort of odium.

Before we can unreservedly assent to this, however, we must see play as it really is, and also what it really does for the participants. In childhood, play is simply a rather universal form of spontaneous expression, which, simply because it is instinctive and spontaneous, knows no restraints or regulations, save those that are developed in the course of the play itself, or happen to be imposed by the demands of the law and order that essentially belong to the play. Its main course is along the simple lines of the freest, even the wildest expression of the individual selfhood; and it is not until after this has been experienced over and over in multitudinous ways, that slowly there supervenes the consciousness of certain more or

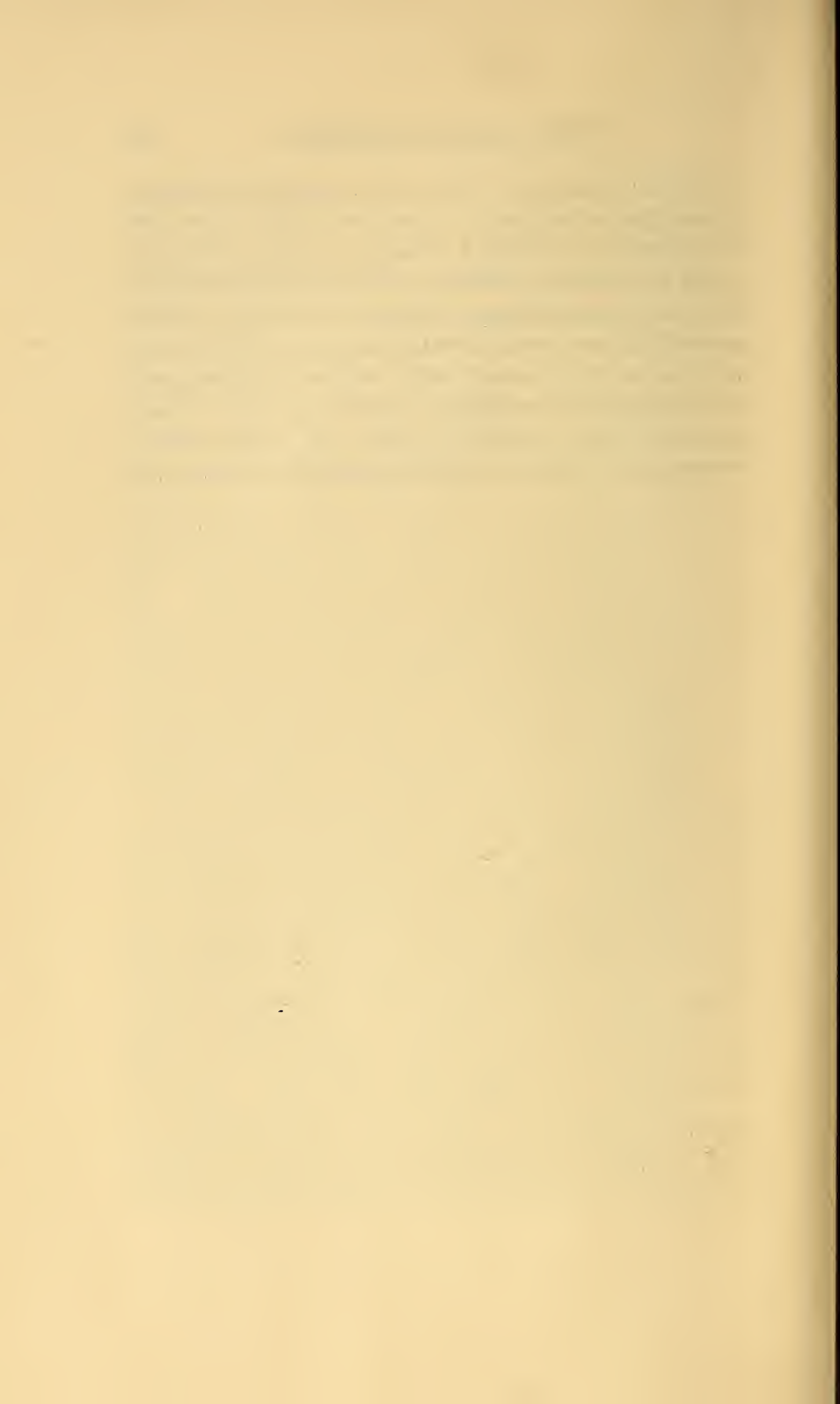
less definite constraints and restraints, which in course of time are recognized as coming from the demands of the *socius*, and as imperatively necessary, in order that two or more may play successfully together. Growing out of this, is the preparatory social discipline which at last serves as the foundations of very much indeed that is to be self-directive in after life, and for which no substitute can ever be conceived, or even expected.

In after years, however, it is seen that these foundations need to have a kind of superstructure built upon them for which play itself does not provide, namely, the consciousness of a serious purpose to accomplish some end in life worth while, either to the individual himself, or to the race, or to both. Play of itself, not vividly suggesting such a serious object in life, does not further tend to build character very extensively after its special childhood offices have been fulfilled. In fact, in older people it often tends simply to open the doors of seriousness to many marauders of a questionable nature, which, sooner or later, defile both the player and his play. No adult can engage over extensively in sports of any kind, without begetting a sort of restive or indifferent attitude to the higher demands of life, if not a most dire confusion as to the real meaning of work and the education that grows out of it. Adult play so easily degenerates into a mere habit of play, and so soon comes too fully to occupy the attention it mystifies and degrades, that one needs only to be a cautious observer and thinker, to be obliged to admit some serious questions as to whether what is now being so strenuously lauded may not sometime have to be

criticized quite as strenuously because of the harm that so frequently results. The fact is, play like any other form of expression, is valuable or not, just to the extent to which it is intelligently directed. Wanton surrender to the requirements of otherwise idle enthusiasts, who sit unseemly hours at indoor games, or who neglect duties in order that outdoor sports may be correspondingly encouraged or enjoyed, or who become more skilled in play than in some useful calling, is not more conducive to Higher Living than is any other sort of wanton losing or misdirecting oneself. The real worth of life is self-growth in order that others may be helped to grow, too. Play, or enjoyment of play, is a means to this only as it is kept within constructive limits, and generally needs to be thoroughly subordinated in order to be even this. Like the appropriate dessert at table, in its place, play is not only permissible but eminently useful. To trust to it however for full nutrition of spirit, is as fallacious now as heretofore.

In its place, however, but mostly as the legitimate alternative of work and study, let play both for child and adult be everywhere encouraged. Moreover, let it be just as influentially held that both child and adult should, so far as possible, play much together. The child certainly needs the guiding influence of the adult, especially if this be born of the right spirit, and the adult just as certainly needs the leading influence of the child's native instinct to freedom and abandon. Separated, the adult's play rapidly tends to degenerate into some form of gambling; and the child's, into distaste for anything else but play. Together, a better tendency and equilibrium on the part

of both is much more likely to be secured and maintained, than otherwise. At any rate, this is what the requirements of Higher Living, as now conceived, would seem to be: guidance of the child through his play to an appropriate conception of life's serious possibilities and needs; and, leadership of the adult back to his child nature, with all the softening and sweetening which naturally accrue from this. Thus conceived and experienced, play may progressively become a true help toward the higher life of everyone.



CHAPTER IX
EXPRESSION AND INHIBITION

If the mind which rules the body, ever forgets itself so far as to trample upon its slave, the slave is never generous enough to forgive the injury, but will arise and smite its oppressor. Thus has many a monarch been dethroned.

H. W. LONGFELLOW

Perhaps the age will bear it if for once we do leave our inveterate presupposition of man's innate corruption unregarded, and dare let self-expression, trained as it is through a long growth of ennobling and Christianizing ideas, be large and untrammelled.

GENUNG

The object of education is, or ought to be, to provide some exercise for capacities, true direction for tendencies, and through this exercise and this direction to furnish the mind with such knowledge as may contribute to the usefulness, the beauty, and the nobility of life.

JOHN TYNDALL

The object of education should be commensurate with the object of life. It should be a moral one; to teach self-trust; to inspire the youthful man with interest in himself; with a curiosity touching his own nature; to acquaint him with the resources of his own mind; and to teach him that there is all his strength, and influence him with a piety towards the Grand Mind in which he lives.

RALPH WALDO EMERSON

And her (The Earth's) designs are those
For happiness, for lastingness, for light.

GEORGE MEREDITH

Minute knowledge is pursued at the expense of largeness of mind, and riches at the expense of comfort and freedom.

GEORGE SANTAYANA

CHAPTER IX

EXPRESSION AND INHIBITION

Closely allied to children's incessant activities is the penchant to aggressive inquiry. Who has not quailed before the deep, searching questions of the child? — who has not been perplexed, crossly tired out and despairing, because of them? Yet here as almost everywhere else, not repression but direction is the law. Never repress the desire to know; for just when the question is asked is the surest time for the child to learn and remember the proper answer. If the specific question cannot be answered at all, say so decisively, and not equivocally, or evasively, or by referring it to some realm of mystery. Likewise, if not able to answer at present, say so; yet, out of due respect to the serviceable instinct itself, be sure to express a proper interest in the subject and especially the hope that sometime you may have an opportunity to learn, and will then answer; and remember religiously to make good every such promise of future enlightenment and instruction. It may be worth miles of travel, or hours of research, or of deepest thinking, or of sage instruction, simply to prepare one's self amply and accurately just for this; for upon it and the subsequent reflection prompted by it may hinge the child-man's whole future weal or woe. In this way, almost more than in any other, can the parent or teacher keep the confidence of

children, help them to the most useful bits of learning, and, better than this, inspire them to habits of accuracy as well as integrity. As soon, however, as the child is old enough, instead of furnishing an answer offhand, he should be shown how to get one out for himself, and thus learn the highest of all arts, that of self-dependence and self-discovery and self-application.

The trouble too frequently nowadays is, that most children have every manner of help so generously provided for their accommodation, that they do not learn to solve their own difficulties or to overcome them. Indeed, much could be said absolutely in favor of even going back to the old-time home and school, where children simply had to work out their own progress or never realize it at all. Yet, it is truer to say, that it is neither no help nor superfluous help that they really need; but always the right kind of help, at opportune moments, even for the truly unanswerable questions that grow out of contact with persons and things and books, or that inevitably arise in the field, at the circus, at church, everywhere; and that will never be half answered even, until the child by his own investigations has gotten it out fully for himself. Ready at hand answers to every inquiry do not help him at all correspondingly to the truer way. Likewise, it ought to be the rule that when answers are once given or ascertained, they should be frequently referred to afterwards at proper times and in proper connections, and thus be fixed so indelibly in the mind that they will become a part and parcel of the child's furnishing and power forever. Indeed, there is a

loud call in this connection for the fostering of a little more conversational freedom as well as wholesome intellectuality than is usual in the home, and a little more companionship along lines not of sensuous attachment but of ideational clarification and support, than is now commonly the case anywhere. For this is exactly what childhood so active and so inquiring needs and should not be denied. Nor should this provision be made for so-called "spiritual" results simply or chiefly. The old-time Sunday companionship over the Bible was one-sided, but yet was thoroughly cultural in many goodly ways. Let the newer-time comradeship be — why not? — over all the books and comings and goings and puzzles and facts and even fads of the child's everyday life. This would be living with these little folk in all the unfolding of their lives to a degree not often realized; for which later they will in turn live with us in sweetest devotion, as we reach forward to the higher life of our young-old day, and try to grow sweet again ourselves.

Muscular activity and verbal inquiry are of one and the same nature, in that they both express the spirit of investigation, which, as already said, is on many accounts the most usefully promotive characteristic of the self. Hence, aside from exceptional instances where the activity is only an expression of irritability, or the questioning only a lazy quizzing habit, both these developmental agencies of the selfhood are always to be respected according to their real rather than their apparent worth; and, likewise, are persistently to be turned into and kept within channels that are useful as well as gratifying.

For it sometimes happens that even adults, who may be both active and quizzical enough for every conceivable purpose, still get little or no lasting results from their efforts that are of any use. Many times such people become and remain simply bores, to be tolerated just as far as necessity or interest requires, and no further. When this promises to be the case with children, it should be the close concern of parents and all other culturists not only to discountenance, but to attempt to break up, a habit which may so readily become a nuisance and in its stead naturally to create the serviceable, useful habit of right inquiry, which may result in so much good. This can be done most effectually by always requiring strict definitions of both the language and conduct concerned, a most industrious self-seeking for the right answer, and then demanding in conclusion a thorough account of what has really been ascertained or done. The spirit of inquiry and the excess of activity may thus be disciplined to requisite proportions, and yet not be suppressed or disorganized in the process of so doing. The principle underlying every correct management of these fundamental traits of childhood is, that the child shall be left to be as self-active and consequently as self-realizable as possible, while at the same time he is helped materially and persistently in this vital process by proper instruction and direction.

This principle, properly conceived and applied, marks the difference between "education" and "schooling"—between timely growth and untimely arrest or perversion of growth at premature points. And this holds just as true of adults as of children.

Not suppression and prohibition, but direction and regulation, are the prime conditions of all true and permanent growth, whether early in life, or later.

This being so, it is profitable to consider even more carefully still that which characterizes the fundamental life principle more than anything else, and consequently needs careful attention all along, namely, humanity's untiring effort to express itself in accordance with the laws of its being. The old definition of life was this: "The sun of all the forces which oppose the tendency to death." "Forever alive, forever forward," would seem to have been written in the heart of all organic matter, from the very first. Nothing that seems otherwise — inorganic, mechanical, subversive or overwhelming — can successfully cheat life of its tendency to expression, without itself damaging the integrity of its own history, many times beyond repair. "I will overcome, I will create," saith this Lord of the universe; and happy those only who recognize the fact, and willingly conspire with Him in the right way. No, we do not live by repression, but by expression of nearly everything if not all that is within us. This is the way we most truly bless the holy name of Him who is life itself. "But, suppose I am weak, and sinful, and selfish, and contrary-minded to the rest of the world?" you ask. "Would you say express yourself, notwithstanding?" Well, as a living cricket is better than a dead canary, so would I say: Be from your very soul *alive!* There is a place for all genuine, truly human expression, and it is always met half-way by a no less truly divine greeting and help. Better be well in tendency of soul, even with the pos-

sibility of making a mistake or with certain contumely and neglect just ahead, than always to be dying, even in the midst of ever so satisfying complacency and praise. This implies that almost the greatest need of every hour is the courage that does not come by inspiration, but by the glow of a continuous expression of one's self. And so in regard to most of the circumstances that are felt persistently to cramp and hinder and exhaust; only the heart that has been wont to express its own strength fully, and has continuously grown by this most natural although painful exercise to a stature which is capable of enduring all and of transforming all into added strength still, is really stayed when moments of stress come.

For want of proper expression then,—expression of body, conduct, thought-energizing, heart-loving,—many people grow but narrow, crabbed, disgruntled and sepulchral; and of such, the world is full,—people who have been made so mostly in obedience to notions and practices, conceived and perpetuated by eccentrics and cowards of every species imaginable and of every age of the world. But the day is at hand, when opportunity fully to express the hidden springs within must be considered the wisest revelation of God and the highest achievement of man. At any rate, the lesson of the inner life of very many people is mostly, that repression has been the fruitful breeding place of all that is untoward in their natures; and that expression in some wholesome, hearty, lawful way would have been just the especial preparation and exercise of both body and spirit that would have assured permanent realization of

health and prosperity. It is said that old Æsculapius was rewarded for his skill in curing the king's daughter by gift of the daughter herself. Only express the self skillfully, and the reward, if not a king's daughter, shall certainly be one's own royal selfhood, in fullest measure.

Hence, do there awaken great human longings that would naturally carry one above or outside the pale of common notions and endeavors? Let there be no hesitancy in trying to see what this means, nor in making rational attempts to realize it, providing always that the one way opens which does not lie over the hearts of the greater humanity. Has someone a seemingly new idea, aspiration, or method, in respect of no matter what subject or undertaking? Let him boldly announce it, even though it bring scorn and desertion from his best beloved. There has never yet been a progressive or permanent thought, or a plan or a work, but that has been born in spite of conventional opposition, repression and prohibition. Yet, has not the world finally and always gloriously crowned those who have thus dared to declare their unique insight and realize its guidance? Again, doth the burden of the commonplace, whether authoritative or dogmatic, or vaguely threatening, bear thee ever down, even unto suffocation and faintness? Let the movements of God in thine own soul — so thou art sure they be His and not basely thine own,—freely have sway; the moral order, the intellectual reign, the physical need, will not be jeopardized, but restrained and yet fulfilled, as never before. Is it sickness either of body or mind, or of both, that comes and crushes, even when

you feel that all within is ready to burst forth in something you are sure the world needs, did it but have a chance? Let the smiles of heaven encourage you while you nevertheless show forth your very best; the dreadful annihilation will never come, you may be everlastingly sure!

But how can we properly express ourselves if we neither are rightly educated for so doing, nor ever find ourselves in a place and occupation which rightly admits of it? Taking the world as it goes, it may be said that at least a very large proportion of persons are neither prepared for the life they ought to live, nor engaged in the work they are properly endowed for doing, nor living where they can really express themselves according either to their own natural bent or to the best conventional culture. In all these instances, therefore, there is to be found not only failure of adequate expression and loss of all the genuine development and happiness that depend upon this, but a miserable stoppage of true growth as well as a progressive sickening of the whole being from body to soul, from which there has necessarily resulted listlessness, despair, and the questionable conduct that oftentimes is beyond rescue or repair. In view of this, there should be no hesitancy in arriving at the supreme decision that the most strenuous endeavor on the part of all the generations, to find the growth, the work, yes, the hope, which shall best offer opportunity for the fullest possible expression of the life within, is absolutely imperative. Ethical feeling and conduct as well as health and longevity, depend more on this one thing than has ever yet been thought of in our

vital philosophy, seemingly. Happiness is certainly not very truly realized without it; and for want of it, hope wilts by the way long before anything like just and satisfactory fruition can possibly be realized.

When, however, everything possible has been said in favor of developing forms and ways of expression as among the best means of education, it yet remains to be said just as emphatically, that in almost every case the impulse toward expression needs none the less to be directed by superior adult wisdom and knowledge; needs to be intellectualized as well as allowed to remain impulsive and emotional — needs, in fact, to be more or less helped to emerge from its native waywardness and excess into the purposive expression of a preconceived motive and plan for living. For it is this purpose and plan which really constitute the difference between the potentialities of the child and the young animal. The latter cannot be made to go very far in the way of development, by any means, try as we may; the former can be almost indefinitely developed, especially in capability for looking ahead, and for energizing in such activities as will not only prepare for adaptation to recurring fixed conditions, but likewise to all sorts of variable conditions, as well.

Hence all along with proper encouragement of expression, there should be systematic endeavor to develop a counteracting power, the one which in psychology is called "inhibition," and which, when properly developed, constitutes the real power of self-direction, or, as Matthew Arnold would say, "distinction." Early in life there is nothing of the

kind save that which is automatic obedience to the restraints and constraints of the outer world. The babe reaches for the flame, and stops only when burned or otherwise checked. He cries and struggles to grasp the moon, but learns that it is beyond reach. He pounds the mother-face mercilessly until he is made to desist. Later the child demands that everything shall be his own, to find however that others not only demand, but keep their own in spite of him. Then he seeks to acquire everything by stealth or barter, but soon to realize that in either case he is checked by superior watch-care and skill. Does he indulge himself in anger or other unsocial moods? The clenched fist, or irresistible grasp, or stern command, or sweet admonition, irrevocably limits the extent and kind of the outburst, and he yields accordingly.

And so it is, and it will be, from first to last, with every impulse to expression. There is simultaneously and necessarily experienced more or less fully the counter-check of environmental conditions, until, either somewhat suddenly or by slower steps, the child becomes conscious of a power within himself, both to hold his impulses in check and to direct them to more acceptable ends. This is Inhibition, that which is often said to be the essential characteristic of will, as well as the vital element of the moral nature. To illustrate: A five-year-old boy at the end of his breakfast begged for a piece of pie. His mother assured him that he had eaten enough and did not need it. But the youngster insisted, and finally secured the gratification of his unpremeditated impulse pieward; soon to find, however, that

his appetite was already cloyed. Slyly leaving the table and passing out of doors, he gave his pie to his pet dog and at once returned. "Where is your pie?" asked the mother. "I ate it up," he replied. "Come here," was the command. And then, with eyes all charged with motherly tenderness, with conscious responsibility, and with heart overflowing with love thoroughly divine, the mother simply held her boy by the hand, looked into his eyes until his very soul was pierced, and gently in a voice attuned to every celestial harmony, very quietly said, "Smith!" And this was enough. From that moment the boy not only knew there was a right and a wrong, but also that he possessed two kinds of power; one to let himself go, and the other to hold himself in check.

This power by which the child holds himself in check — this inhibitory power — needs renewed attention in the light of modern psychology. In the older scheme, it was taught principally by enforced prohibition — by flogging, by scolding, by dire threats. At the basis of all this there was superstition of almost every kind imaginable, or if not this, then an ignorance or notion of ownership or tyranny which certainly is no longer excusable. People severely whipped children, put them in dark places, deprived them of natural pleasures, set them to committing long Bible chapters, and all the rest, in order either that their souls might be saved exactly in accordance with schemes entrenched in impressions and practices thought to be too logical and vital to admit of gainsaying by anyone, or else in order that the family name might not become bedaubed and bedraggled through the waywardness of

its children, whose wills had not been "broken." Closely analyzed, this method was conceived and determined, not nearly so much by accurate knowledge of child nature and its real needs, as by adult nature for adult ends; and, was almost exclusively based upon premises subjectively assumed and deductively reasoned from. Its prime object was to make adults who could control passion and keep them from falling into vice. And it can be said in favor of it, that some of the strongest, best and most useful,—albeit they were likewise inflexibly narrow,—people of past history, was the result.

The newer idea, that which is slowly materializing into a plan, is based upon study of the child nature itself, as it passes through its successive stages of evolution. It seeks to know what the child's own natural tendencies in this respect are, and to find the best means for so cultivating these that from period to period the growth shall be as natural as possible, while at the same time it is being molded into the best form possible. That this will prove to be the truer, more useful plan seems sufficiently evident already. But while the method is developing, it will not be strange if from time to time certain bizarre perversions, if not flat failures, will have to be recognized. The household and school pendulum has a tendency to tick one-sidedly. And now the greater sound seems to be on the side where lack of useful prohibition is discerned. If the old plan included too many prohibitive measures and expected too much of them, it does not follow that the best laid scheme of modern expressional education will as yet necessarily and universally result in full de-

velopment of the power of inhibition, which is so requisite at every step of life. However, it must be borne in mind, that stopping and backing up are as essential in human affairs as in mechanics. A locomotive that could only go ahead and that always went ahead, would soon find the limit of its usefulness. The brain, nervous system, muscles and organs, belonging to the child, have need to be furnished with power to check and deflect, as well as to go ahead. Impulse that is not inhibited does not lead to will power, but to willfulness instead. And natural impulse, untamed and not self-directible, is not to be encouraged too far, to say the least.

Throughout the entire stage of childhood, then, there should be a most persistent effort to cultivate this high characteristic of human distinction — the power of *right* inhibition. Not, it must be urged, as formerly, by mere brutal prohibition; but rather by proper guidance while the stress of impulsive expression is on. In the midst of an anger fit, for instance, or of some shocking experience, such as unexpectedly meeting pain or danger, or while the demands of appetite are rampant, or while inclination is toward the wrong object, let the practice be, not the abrupt command of prohibition, which if followed may result only in mental confusion and moral obliquity, if not ultimately in hysterics or pathological exhaustion, but rather to incite to true inhibition, by fixing attention upon something else that can be legitimately done even at a white heat. Thus two boys get to the mad point; then to words, and finally to blows. What shall be done? Command them to stop? Possibly this at first is exceptionally

all that is needed. But this is not all that is usually needed, by any means. Either flog the impulsive force out of them — an old, poor, heart-and-head contracting way; or, lecture it out of them, a somewhat higher, yet superficial method that is more likely to salve the lecturer's sense of duty than to do much for the boys; or, set them to work to figure out how they could have settled their difficulties in a decent, self-directive, sober sort of way — the right method; one which leads to the development of inhibition every time.

Not then by prohibition so frequently or so arbitrarily; not by the substitution of ideational calm for physical commotion; but by judicious working over of the original impulse into another one of better promise and effort;— this is the way to the physical control of the Greek, to the rational control of the Scholastic, to the true ethical control of the Spirit-born, and so to the highest living yet known. Overcome evil with good is, indeed, a long stride in advance of thou shalt not do this and that. But overcoming is right action; not mere thinking or feeling. And such right action leads not to confusion and rebellion, but to purity of purpose, charity of thought, and to the righteousness that is of the Most High.

CHAPTER X
THE CHILD'S HOME

Through wisdom is a house builded,
And by understanding it is established;
And by knowledge are its chambers filled
With all precious and pleasant riches.

PROVERBS

You are obliged to give this strange, new life, created by your will, the fairest, choicest setting. Your best self must be called forth, your highest instincts must reveal themselves. The home must be not alone the shelter of the body, but the cradle of the mind.

THE JEWISH VOICE

In the sight of humanity and reason it is better to erect one cottage than to demolish a hundred cities.

WALTER SAVAGE LANDOR

Drove home to Cambridge. The children ran about in a kind of strange, wild delight to see again the old familiar places. Oh, what a charming house they have come back to! And what delightful associations and memories they are unconsciously pressing in their hearts to be looked at hereafter.

HENRY WADSWORTH LONGFELLOW

A knowledge of the way in which faculties are evolved, impressions organized, moral and scientific intuitions formed, habits established, and the structure no less than the furniture of the mind receives its individual character from the silent and incessant modifications of experience, will make parents and teachers keenly alive to the incalculable importance of the conditions under which the early years of the child are passed. G. H. LEWES

CHAPTER X

THE CHILD'S HOME

As the child grows older and the sense organs become more fully developed and practiced, all the impressions from without become more and more definite and influential. Hence, with each year it becomes correspondingly important that the home, the nursery, the clothing, the furniture, the pets, the playthings, the caretakers, the teachers, be all subjected to a most masterful discrimination, in accordance with their importance to the child. Remembering that, like a photographic film, a momentary exposure of the absorptive brain to an untoward influence may mar or entirely spoil it, it is readily seen that the completest carefulness is not too much. But it must be remembered, also, that carefulness does not mean too exclusive care, in any sense. The simple fact is, most young children are apt to be too much "cared" for, especially if there be at command abundant time combined with an acute sense of responsibility. Surely it is not coddling, and caressing, and constant attention, that even babies need. The mother who hopes properly to care for her child by keeping it from everything judged harmful, will only half perform the duty devolving upon her. Loving care means providing for, as well as prohibiting; it means luxurious variety, as well

as discriminative rejection; it means freedom, as well as limitation.

Generally speaking, the simpler, more naturally fitted the environment is, the better it is, for all this period of life. The common "helps," whether in forms of cradles, much caressing, bundling about, too many people or too many so-called "play-things," are apt to hinder the right kind of development rather than help. On the other hand, plenty of natural objects, such as household pets (of course properly cared for), flowers, shells, minerals, odd bits and pieces of wood, cloth, etc., not to forget pleasant voices, correct speech and manners and a lofty assurance of the household spirit, are all important, without end. Above all things, dare to give the life-principle within the rapidly expanding boy or girl a chance to develop and manifest itself naturally and fully. Let the spirit of its own Creator have its deterministic way, at least until it is noted that some particular change of activity is actually needed for its better expression. In this way only can the foundations of a truly individualized personality be laid. Many an adult finds himself still very much of a child in so far as independent life is concerned, simply because he was from the first trained to be, not self-developing and self-reliant, but other-reliant and other-developing, instead.

Hence the firm belief that it is pre-eminently fitting that a still further and stronger word than ever shall be said in favor of a better idea of home and the child's homing,— using this old word in a new and possibly more useful sense than has usually been the case. True, parents almost everywhere, now as

heretofore, work and store up, build and exchange, go and come, enjoy themselves or not, ostensibly, at least, that their children may be well-fortuned and happy; nevertheless, it must still be too often said, that this is largely done in order that their own objective prosperity may be most certainly assured, that certain particular phases of parental selfhood and vanity may be most strikingly enhanced, and that certain notions of social respectability may better be realized than they otherwise would be; and, all this without much real thought as to what the permanent influence upon the unfolding impressionable natures of the children themselves will be. Later on, however, these same parents often find that, no matter how earnestly they may thus have denied themselves, or how much they may now worry, or how repeatedly they may command, or how hard the skilled governess or kindergartner or other qualified teacher may work, it unexpectedly as naturally follows that nothing ever really succeeds in even half overcoming the perversions and defects that have thus so naturally if not so unexpectedly grown out of just such early parental indulgence and neglect!

Recent studies in psychology require us to note repeatedly that the proper development of every child is governed by two things: first, by a series of native impulsions, predetermined by heredity, and forever pushing the child along in certain definite directions; and, second, by a simultaneous series of impacts of environment, forever stimulating him and deflecting him, but always in strict accordance with both mechanical and dynamic law. Everything in the immediate surroundings of even the youngest

child hinders or helps, according to the relative position and weight of these two series of governing influences. Hence, it is seen to follow that everywhere, among the rich as well as the poor, it is needed that what is properly called the "model complex" shall be so carefully and fittingly made up, especially of the home folk, the home furnishings, and the intimate neighborhood and social circles, that it will be especially adapted always to impress the child favorably for imitation and appropriation, during every moment of every day. Indeed, the fact cannot be too strongly put that, as Professor Baldwin says, "The growth of the human personality has been found to be pre-eminently a matter of social suggestion"; nor, that as the suggestive model complex really is, in respect of all its form, color, tone and movement, so exactly, so far as possible, will the child, through mimicry and dramatization, absorb and assimilate and consequently develop favorably or otherwise in many of the most important aspects of its being.

Hence, it is not too much to affirm that the home should always be a place where love shall mean something more than generous cosseting — shall mean even the strictest yet gentlest subordination of individual desire to the higher common good; where charity for common error, justice for human weakness and mercy for human sin, shall not only be sentimentalized, but shall be given that clear understanding and bracing clarity that constitutes strength and joy and purity, all in one; a place, in fact, which shall be built chiefly for the child, lived in for the child, and in which the child shall be com-

pletely formed, rather than be cultivated as a pet, or taught to be a failure, or allowed to become arrested at half developed points, or forced to grow irregularly without let or hindrance; a place altogether from which the child shall finally be projected into the world with a constructive influence behind him that all eternity cannot neutralize.

In order to have such a home, however, there must be, not only a purpose, but a plan, which shall be allowed to dominate from the first. And the points in the plan which are absolutely essential must include, first, location where there is sufficient room, neighborhood cleanliness, fresh air and abundant light, and as much freedom from external contamination as may be possible. No home can be an abiding success which is not thus founded. Again, the house should be located, sized, built, and furnished so as to admit of the most companionable use with the least care, and at the same time be sufficiently protective and restful for each and everyone of its members. Everything about it should be for the family that lives in it, rather than for the opinion of the neighborhood, or the wider circle that is admitted to it upon exceptional occasions and only for short periods. A house that hampers the real welfare, happiness and growth of its occupants is just to this extent seriously faulty. Indeed, how many so-called "homes" have need to be most thoroughly remodeled, before anything like the right influence upon children can be secured. Houses that are awkward in size and plan, that require overwork and over-expense for their care and keep, that are irritant, cheerless, and even dangerous, because of their in-

adaptability to human natures and their everyday needs, must certainly be considered of this class; as must also all of the other houses that are built mostly for show, furnished for style, and lived in for vanity's sake; to which may be added those that are simply moved into and out of in an almost ceaseless round of unhominess and loneliness, if not absolute disgust, sooner or later; such a place, for instance, as that in which Mr. Howells has successfully represented the feelings of his "Mr. March," as he entered the bric-a-brac apartments where he was tempted to the greatest "Hazard of New Fortunes" possible, and where one could well conceive the idea that home is never, and should never attempt to be, a mere curiosity shop, but a beautiful living-place, with beautiful, truly alive people in it.

Evidently home is the one place where the father can assert an intelligent authority and to better purpose than anywhere else. Here certainly is where he can use his provisional and administrative and disciplinary skill to the very best purpose,—can see to it that through vanity or presumption he as money getter and spender does not attempt too much—mortgages kill a home—does not do things impulsively, selfishly or ignorantly;—the child cannot, if he lives, fully forgive either of these. Instead of this, the father can study most sedulously how he can best plan with greatest wisdom, execute judiciously, and help to make a real home—a function that will not fail eventually to be worth his very best preparation and care, or to give satisfactions such as nothing else will.

Nor will the mother fail to remember, that even

so little a matter as the wrong picture, or the wrong kind of paper on the wall, may mar the finer qualities of her child forever. We know this to be true of books also, and likewise that the wrong household everyday temper and methods are just as serious. We know, too, that on the other hand, proper material surroundings, just as truly as good sense, intelligent sweetness, true religion and high aspiration, are saving powers beyond comparison, and this, simply, because they are persistently impressive and so become generative and reformatory in the right direction.

Unquestionably also is it equally true that there should be no home thought of in which each member of the family is not afforded some accommodating corner or room, which shall be for individual possession and care, and absolutely inviolable. What is most needed in every home, is, that each member shall always feel thoroughly *at home*, and shall have the divine privilege of cultivating this feeling in every legitimate way. Feeling at home oneself is the surest guaranty of due respect for the feelings of other members of the household; proper self-regard is the basis of proper other-regard. Hence, there should be in every home a kind of wholesome rivalry to see who can produce by and for himself or herself the most artistic, comforting, recuperating effects, by the simplest elementary means. A few really good furnishings selected for comfort, taste and use, eventually give better results than hosts of indifferent "pieces" that clutter both house and spirit. Think how this proved to be so in that home of the "Meyricks" to which "Daniel

Deronda " took the sensitive Myra after he had frustrated her effort at self-destruction.

Such another home also comes to mind here, one where there was not only simplicity of manner, but meager resources and unpretentious theorizing, and, seemingly, had no settled plan whatever; and yet, one where, because of the dominance of a vivid sense of righteous responsibility, of a high-grade courtesy, and of the influence of a far-reaching outlook, each member in his or her own individual way, grew into that symmetry of character which of itself is the assurance of the most faithful, most useful, and, consequently, most exalted life, that parents can be held responsible for. To the blessed influence of such a rightly-minded, rightly-administered home, no such fortunate member can sing praises too loud, or yield tribute too plentiful. And then, in all his after life,

There must be recollections
Of things not seen on earth,
Deep nature's predilections,
Loves earlier than birth,

and so his satisfaction grows evermore complete.

CHAPTER XI
NORMAL AND ABNORMAL GROWTH

These little bodies will all grow up and become men and women, and have heaps of fun; nay, and are having it now; and whatever happens to the fashion of the age, it makes no difference — there are always high and brave and amusing lives to be lived, and a change of key, however exotic, does not exclude melody.

R. L. STEVENSON

I remember when I was a child that I used to think that a stick of peppermint candy must burn with a consciousness of its own deliciousness.

C. D. WARNER

The guardians of the young should strive first of all to keep out of nature's way, and should merit the proud title of defenders of the happiness and rights of children.

G. STANLEY HALL

Trust in human nature. That never deceives.

MADAME ROLAND

The causes of our mental structure are doubtless natural, and connected, like all our other peculiarities, with those of our nervous structure.

WILLIAM JAMES

Suppose that never in his life, whether spontaneously or under the influence of others, he had experienced any faint desire of amendment; the reason is, because he entirely lacks the moral elements and their corresponding physiological conditions. . . . If nature has laid no foundation, given no potential energy, there is no result.

TH. RIBOT

CHAPTER XI

NORMAL AND ABNORMAL GROWTH

Looking thus closely at the normal human being when it has become a child, we see that he has most usually been born of parents who are fairly well disciplined, healthful, and ordinarily intelligent; has suffered no thwarting or perverting accidents during infancy, and has been homed in an atmosphere of industrious, average contentment; that he is neither too large nor too small; is now really a child, and not a small adult, and likes everything, without regard to moral quality, simply because it interests him. Such a child goes through its own certain necessary phases of growth as well as his peculiar diseases, without lingering, injurious results; gets knitted together better and better with each year; learns what is necessary with a fair amount of study, and remembers some of it pretty well; but likes to play just as well or better, and doesn't mind attempting anything no matter how hard, providing it turns out to be something "jolly." Such a child is pretty good when he has to be, but will get over the fences whenever the attraction on the other side is strong enough. Indeed, he lives mostly in a world of his own, in which everything is interesting that is new, untried, and especially in everything that has motion. His mental processes are now active as well as his physical but not as yet stably co-ordi-

nated; attention to any one thing is still but momentary at the most. His likes and dislikes alone determine chiefly whether he returns to and appropriates things of the past or not. He conceives of world-problems in terms of household methods and ideas; he estimates everything by the standard of possible fun or task; lives in today, but hopes tomorrow will be jollier; has no plan of life save the plan which each coming minute demands; eats, drinks, sleeps, exercises and is merry, just because he cannot help it; and wonders why older people will so goad themselves into prolonged misery over mishaps that he forgets in a day. His perspective is generally foreshortened, and has room for only a few vivid details, and even these are in the foreground and quickly move aside. As for other people, he loves his parents best when they are companionable, and his teachers when they do not seem to be cranks; he is not one you expect will ever turn the world over; and yet is one who often does it even while you are looking to see his fellow do it instead. In fact, he is simply a goodly, growing lump of workable material, still needing much, yet fairly safe, even when left simply to the ordinary course of events. Moreover, if he ever gets astray, he is pretty sure to swing back into line again before it is seriously too late. In due season, he makes the average citizen, neighbor, friend or companion; while all along, the goodly promise is that he will make neither a fool nor a prodigy.

Given, then, a good heredity and plenty of the kindly providence that is represented by light, air, food, exercise and protection in adequate quality and

measure all through the rapidly succeeding days, and the child will ultimately be so furnished as to assure its continued growth in stature and wisdom after its own unique purpose and plan. That is, if as parents and guides we continue to heed the fact that, fundamentally, the life-principle within — the human energy — seeks first and emphatically and always, not to be led, but rather to assert itself in every experiential way possible, and this, no matter what the opposition or the consequence may happen to be. In the growing child each new presentation to the senses, each new activity of the imagination, each newly conceived idea, each emotional or other feeling, becomes, first, a new reason for his exerting himself often in sturdiest opposition, and, second, for bringing his muscle or mind or soul into some new struggle for conquest and mastery. Nor is this to be necessarily counted wrong in any sense. For, however troublesome or portentous such a course may seem to be, it really constitutes the potentiality upon which all the growth and education of the child naturally depends. Hence, let parents respect and profit by the fact that everywhere normally the child, although often not so passive or receptive, or so easily led or restrained, or so inspired or deflected, as they think desirable, is still always so *rightly* engaged, even when acting out of its own impulses or rejecting the wisdom of its elders, or even rebelling against the best of guidance, that possibly its very best interests are being entirely subserved, nevertheless. At any rate, it must be often granted that the majority of children seem to be mightily inspired from within, not only to prove all things for them-

selves, but likewise to hold fast just that which seems good to themselves, rather than to their elders. Indeed, the basic motive for their living at all would seem to be simply, having their own way despite all else and regardless of the purposes and plans of other people.

But always in determined opposition to this, however, we must still note, as the child grows older, the effect of both incidental and prevailing stimuli from the world around. Thus, the circus of the day may set in action whole groups of muscles that have heretofore lain mostly dormant. A full orchard or a berry patch may start the fat and other tissue cells into activity unheard of as yet. A new book may set the head a-humming with schemes and impulses entirely new to the as yet limited experience. A good word may fix the child-man destiny permanently — and so, also, may a bad one. Old tunes are easily superseded by catchy new ones; ambitions that yesterday seemed dominant in the extreme are today forgotten because of the awakening of fresh ones; old flames die down and the fresh face scintillates and glows while the heart is monopolized for the nonce, if not so certainly forever. And so it is comprehensively. The child's organism ever in response to inner or outside influences sends out an extension here, another there; starts upward at a bound, or gets to itself girth above all else; yet never all along or altogether, but by piecemeal, as it were, and in never ending rivalry, do its especial components continually grow,—finally to get rounded well together into an adult form and weight. And so, too, with the mind and heart. Today sen-

sation, tomorrow motion; then ideation, then fancy; finally affection or volition; each and all in turn taking the lead and giving the keynote for the time being to the whole inner life, and necessarily so, probably, on account of the organism's not being able at any one time to possess force and supplies enough to carry on the whole system of developmental processes at once; and so being obliged, as it were, to push first one and then another feature ahead as best it can.

In noting this growth carefully in any particular direction, it thus appears that in no sense does it progress regularly and according to some inflexible system, no matter how thoroughly thought out according to fancy or even present knowledge. On the contrary, we see that at one time the development of height outruns that of weight; at others, intellect, compared say with moral sensibility, is quite foremost. Again, the arms grow faster than the legs, or the brain lags behind the chest, or the digestive system may get to be disproportionate to the excretory; in fact, the different parts and organs and features of the growing child hardly ever keep abreast, and always, there is the possibility of some one or more of these getting behind the rest and never catching up, and so handicapping the being for all time.

Undoubtedly it is to this, the so-called perverted or arrested developments at some one or more immature periods, that most of the asymmetries and irregularities of human nature are to be attributed. With extremities undeveloped, with digestive organs but poorly developed, with the heart below normal

either in size or power, with any part or organ whatsoever remaining in an infantile, that is, immature condition, the individual necessarily must go through life crippled to a corresponding degree. And especially is this seen in connection with the brain and the nervous system. If, for any reason, these have not developed beyond the infantile stage, the person is always bound to remain more or less an infant or a child, in so far as impulses and ways of thinking and doing are concerned, even though the body, including the head, may reach normal or even gigantic proportions. The world is full of these pitiable people, whose brains and nerves have thus been developed only to the scattered, reflex, automatic, and so, very largely, infantile and irresponsible stage; and this, although they may have very good sense-organs, and may also be exceptionally able to remember, and in some ways to use all sorts of dissociated items of knowledge, as well.

Again, everyone knows that some people see things double, or askew; that others estimate positions either too high, or too low, or too wide, or too remote. When investigated, this is found to be owing simply to the fact that the eyes and their associated brain structures have never grown to complete fullness or symmetry. Again, on account of interference with the growth of certain cells in the spinal cord, someone's leg remains spindling throughout the entire life, and with consequent lameness; in other instances, arrest of growth in certain portions of the brain results in more or less undersize or distortion of the head, with obvious idiocy or imbecility. In many other instances there is stoppage

of a more refined but of quite as serious an order; as, for instance, when someone is not much of a linguist; someone else can never conquer mathematics, or his friend can never get beyond the crudest musical comprehensions; each, undoubtedly, for the reason that the appropriate brain centers and their several association fibers have stopped growing at some premature point, either from disease or accident, or exhaustion or from a serious lack of nutrition or overwork. Another otherwise successful person fails in money-making; a good brother is a physical coward, or his sister has very little self-control; someone else has weak will-power; still another can never take any sort of good initiative, or reveal ability to perceive necessary moral distinctions; a certain other man invariably takes poetry, or even a joke, literally; his neighbor never succeeds at chess; and his next-door friend cannot manipulate living men as he will, or has need to; and all this, again, and in so many instances, also, simply, says science, because certain necessary structures and functions have been arrested or perverted in the course of their growth and organization, at some point below the normal average.

On the other hand, the possibilities of irregular growth may show themselves in some form of overdevelopment; and, in this respect also, there is no part or function of the body that may not be involved. Hands too big, arms too long, body disproportioned to either; brains larger than the bodies they minister to or control; emotions dominant where intellect is needed, or the reverse; ambition like Wolsey's and achievement like Micaw-

ber's;— in each particular sphere there being such a hypertrophy or other perversion of growth or function as may be possible in any one of the different spheres of individual life. In fact, we may sum it all up in these words: Arrested and disproportionate development is the basis of so much evil and suffering, that it has become one of the most important of the phases of ethical significance demanding investigation and correction that is at present known. It certainly is encouraging to note that this important matter of arrested and perverted development—in fact, of the exceptional child,—is slowly coming to receive the attention it needs; in fact there is getting to be no limit to the kindly and helpful regard with which he may be considered, and with the clearest conscience and fullest justification possible. Given a club foot or spinal curvature, a faulty heart valve or imperfect eyes and ears, a palsied hand or obvious exhaustion, or endangering disease, and the hand that is not outstretched to protect and help such an one is called “brutal,” and of course justly so. Even where physical defect leads thoughtlessly to incessant nick-naming and guying on the part of companions, the fact that this is apt to be unconsciously appropriated dynamically by the unfortunate subject, perhaps forever after to stand seriously in the way of the proper development of the native individuality, is now coming to be recognized as something that should be guarded against. For, such is the force of certain ignominious notions on the plastic mind of a child and especially if they be frequently and persistently enough repeated, that they will be sure to hold and influence

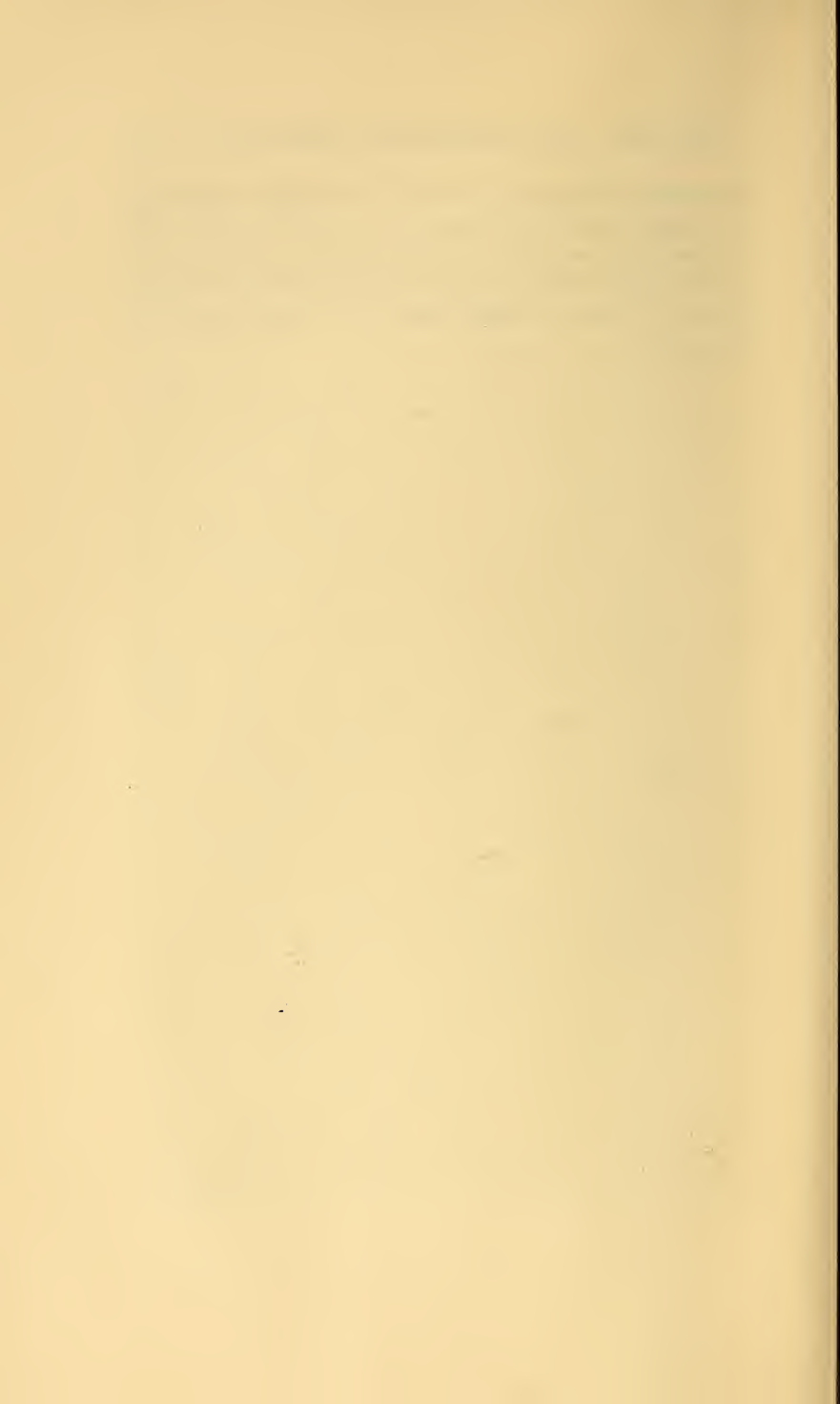
indefinitely and do their destructive work with like persistence. Hence the plea is not unreasonable, that all who have the care of such physically defective children should try in every way possible, either to prevent all such detrimental "tagging," or else to substitute some other better one, in order to offset its evil influence as quickly and as forcibly as possible.

And for the parent, especially for the mother, how natural it is to favor the child that is thus so seriously afflicted. None other of the whole flock seems quite so precious. All the other members may be given luxuriant estimates, and upon them may be based every hope that is fond and satisfying. But this exceptional one — this small cripple, with no or little prospect at all — it is he who gets closer and closer to the heart, and at last fairly revels in a love, peculiar, it is true, and yet never for others quite so deep or so lasting. Indeed, no picture in the home gallery is quite so revealing as this of physical defect enfolded closely in the parental soul. It is the hundredth of the flock enveloped in a divineness, such as only the bells of heaven can appropriately express.

Noting all this deference to the needs and claims of the physically inefficient makes it in turn quite as surprising as it is mysterious that the certain other kind of deformity, which is certainly not less frequent nor less important, should be so often regarded indifferently or in directly an opposite way, even by parents themselves. Let it but appear that not the physical, but the mental or moral nature is defective or perverted, then how our sympathies are apt to be repelled and all our extra care charged re-

ligiously to its debit account! Given ten ordinarily good and intelligent people, and nine of them will surely excuse and palliate and try to help the results of obvious physical defect, where they nearly every one will more or less exhibit uncalled for neglect, or scorn, or will even condemn or punish most cruelly the 'outcome of mental and moral delinquency; and this, after all the many centuries of educational and religious activity devoted assiduously to defects supposed to need it most, rather than to those that are merely physical. Is it possible that our apprehension of human characteristics as such have been and still are rather too intellectual or too stupid to be just? Have we really become blind to the most important affairs of the spirit, and are now seeing only, as it were, skin deep? Dr. O. W. Holmes put it not untruly when he said: "I feel as if we ought to love the crippled souls, if I may use the expression, with a certain tenderness we need not waste on finer natures." Surely, it is the sick and defective interiorly, as well as those that are similarly afflicted exteriorly, who unquestionably most need a physician and pedagogue — many times, even much the more urgently; and there certainly is no longer any excuse for the neglect and misdirection that so often result in permanent inefficiency of mind and perversion of morals. Here again is where a little intelligent observation and truly devoted energizing in time, will do more than any amount of correction when too late. Had Ibsen's "Mrs. Aveling" spent half as much properly directed energy in rightly educating her "Oswald"— "My only boy! You are all I have in the world!

The only thing I care about!"— as she was duly forced to spend uselessly, because of his inherited tendency to an undue devotion always to the "joy of life," she would not at the end have had so despairingly to cry, "I can't bear it; I can't bear it! Never!"



CHAPTER XII

FEARING: LYING: STEALING

Those bitter sorrows of childhood! when sorrow is all new and strange, and hope has not yet got wings to fly beyond the days and weeks, and the space from summer to summer seems measureless.

GEORGE ELIOT

Many instincts ripen at a certain age and then fade away. A consequence of this law is, that if, during the time of such an instinct's vivacity, objects adequate to arouse it are met with, a habit of acting upon them is formed, which remains when the original instinct has passed away; but that if no such objects are met with, then no habit will be formed.

WILLIAM JAMES

The presence of wild exaggeration or deliberate fiction in children's stories does not necessarily imply dishonesty or love of lying. The child's world is not coldly realistic, it is full of make-believe; it has subjective needs that demand expression even if objective truthfulness gets somewhat slighted.

JOHN FISKE

I one day saw a woman in front of the house buying some potatoes. I knew that potatoes cooked were very comforting to empty stomachs. One or two of them fell to the street during the measuring and I picked one up, and, fairly wild with delight, I scrambled up the stairs with it. But my mother was angry through and through. "Who gave it to you?" she demanded. I explained with a trembling voice: "I des' founded it on the very ground — and I'se so hungry!" But hungry or not hungry, I had to take the potato back. "Nothing in the world could be taken without asking — that was stealing."

CLARA MORRIS

CHAPTER XII

FEARING: LYING: STEALING

One of the most important considerations of children is respecting their being the subjects of fear. Almost all adults can remember various childhood "spells," when they were in agony over certain vague or perhaps more definitely fearsome matters with which they ought never to have had anything to do. Among these were morbid fears of death, of bodily harm especially to loved ones, and of themselves being carried away by ogres, or severely punished for what they many times knew not. In the fears of many children the superstitious element is very large, especially if they have been repeatedly imposed upon by older persons, or have attended too regularly unsuitable services at church or Sunday-school. Instead of comprehending the ideas that are supposed to be plainly enough taught by their would-be instructors, these little misunderstanders get but ghostly semblances of the truth, which altogether more frequently than otherwise plague instead of help them, perhaps forever after. Vague but ominous visions of awful places for bad men and naughty children; the crack and swish of lashes over their own backs; the scorching of fires in which parents or relatives forever and forever scream and writhe; the chill of cold death made worse by dark

sepulchres; as well as all sorts and varieties of similarly fear-inspiring fancies, all too often make the unsuspecting boy and girl walking shadows of their own imaginings and the many forebodings associated with these.

But this is not the road to moral health, nor is it good mental pabulum, either. No child should ever be left to brood over such unwholesome things unsuspected and unhelped. Pity unspeakable is due the poor child who has no one to whom he dare go, because of anticipated repulsion or of being made cruel sport of. The simple fact is, the heart of many a child eats itself up in loneliness and morbid anticipation, simply because there is no one suitable and near at hand for the needed companionship and social expression. Consequently someone should see to it that no child is left without an intelligent, kind-hearted Familiar, into whose ears all such matters can be poured indiscriminately, and from whom there shall be received in turn a sympathetic, wise and explanatory consideration. If nothing better, let forlorn children be turned over to the "Sam Slawsons" of the neighborhood; such characters have been a timely God-send to many a child, who, for all his parents or other legitimate protectors would, or even could, know or do, might otherwise have gone on brooding unto disaster if not destruction.

Generally speaking, here is choice opportunity, or sphere or career, for a universal exercise of energy and knowledge, which will pay those who enter upon it so many fold that their own selves will perceptibly broaden and deepen in consequence. Hawthorne pitied the person whose smile did not awaken a re-

turning smile from children. But he said naught of the unresponsive child who wonders why anyone should ever smile upon him at all. Let the art of awakening the smiles of childhood be much more generally cultivated than now, especially by certain unemployed womankind who might devote themselves to this, at least quite as intelligently and assiduously as to the making of slippers or pin cushions for certain older and more attractive brethren, who yet may not smile at all as expected. If they will do this, I am sure that sometime, even if long after, many a smiling face will light up the procession of sad humanity, and some of the waste places of earth be made glad where now all is gloom. Verily, how long must the world yet wait before this unostentatious most significant commonplace shall thus become the veritable Shekinah of many lives, both low and high!

Closely allied to fears, and very generally growing out of the natural cowardice that is behind most of them, is the almost universal tendency on the part of children, sooner or later, to indulge more or less regularly in the practice of what older people call "lying." And probably there is nothing that is oftener a source of great anxiety as well as deep sorrow to parents, than this. That their own Little Jewel, so fresh from the mint of the Great Artificer, should so early prove to be seemingly as spurious as this practice is generally thought to indicate, is not more beyond their understanding than it is fraught with fear of untoward consequences, which, as they anticipate them, may prove to be of the utmost seriousness. Yet how mistaken is this notion of the uselessness or even sinfulness of a child's "lying," and

how very useless or worse, all this foreboding. What we call "children's lies" are at first no more lies in a real sense, and are no more to be burdened with the consequences of lying, than are the wayward, inco-ordinated, purposeless motions of early infancy either to be considered wrong in themselves or necessarily portentous of evil.

In either case, we have to do simply with an epoch in the course of natural development, the outcome of which will be useful or useless or harmful just to the extent to which the subsequent growth is rightly anticipated and eventually made to be. Thus, we know there could never have been subsequent handling, or walking, or voicing, to any purpose whatever, if all the preceding months of meaningless noises and motions had not been gone through with; and we may be just as sure that certain very important phases of a similar natural mental activity just as necessarily depend on this antecedent period of unbounded fancy, luxurious ideation, wayward speech, and castle-building of every conceivable nature; upon a period, in fact, during which seemingly wrong tendencies alone hold sway. Likewise, just as truly, too, may we be sure, that if the first purposeless motions had never been succeeded by those which were subordinated to rational purposes and plans as well as to the lessons of daily experience, simple ability to move would have become merely a nuisance or a curse, as it really is in many an adult; so, too, that if the wayward, seemingly foundationless, often purposeless, imaginings or even purposeful fact-distortions of the older child, are never to be superseded by the proper uses of the

imagination, and by the proper strength to stand on the truth itself, there will result but very obvious perversions and weaknesses of character, even as we now see them so many times. Hence, it is all-important to remember that, whatever the outcome in either case may be, it is not the motor ability, or the "lying" ability, which is to be blamed; but, rather, the way in which either has been trained along lines of subordination and use, or otherwise.

Closely analyzed, the faculty for lying is seen to be just as useful in its place as the faculty for telling the truth. For, it is either through vivid representations of actual facts in more universal, or more restricted relations; or through imagined new situations and new combinations of facts to fill these; or through the projection of self into imaginary relationships, and a subsequent learning from the consequences thereof; or through a want of the actual knowledge required for understanding the purport of certain circumstances of stress or pain, and the attempt to invent something which will answer the immediate demand for relief; or through fear of anticipated consequences and a most natural effort to prevent these;—in fact, through a most legitimate use of these valuable fundamental activities of the faculty of imagination, that the young child or the older child either, ever develops the future power and possibility of invention, or of constructive imagination, or of projecting himself inspiringly into the future, and the like. This being so, why should we condemn that which is evidently so natural and so necessary to the child's full growth, even though it give us pain, and may be difficult to direct

into the more useful channels? Certainly by such misunderstood condemnation, we will neither get a right notion of what the growing child needs at this stage, nor do justice to his as yet unrevealed normal nature. To illustrate. A little girl, standing by a shrub full of flowers near the sidewalk, was spoken to by the passing patrolman in these simple words: "Good morning, little girl." Soon after, to one who had seen and heard it all, and who simply remarked, "The policeman spoke to you, didn't he?" it was answered abruptly, "Yes, ma'am. He said 'Don't pick those flowers'; and then he ran as fast as he could down the street." The mother of the child had just been speaking in sorrow of her child's growing tendency to lie, and, being present, was thoroughly shocked at this new offense in the presence of comparative strangers, and of course was greatly troubled anew to know what her little one was "coming to," and what was the proper course to take. Yet, when adequately investigated, what did we find? Simply, or rather complexly, this: The child lived where the people were very crotchety about their few flowers, and had told her frequently not to touch them, and had threatened the policeman's services, if she did. Again, one day, while walking on the street with her mother, they had actually seen a policeman running rapidly ahead of them. Moreover, the child was very fond of flowers of every kind. Now then, putting the real facts together — love of flowers, emphatic repression of her love in connection with the policeman's rôle, and the actual observation of one part of his activity,— there had come most naturally along with the policeman's pleasant ac-

costing a fine opportunity for the child's imagination to reconstruct things so as to satisfy the budding instinct for invention,— but with, of course, the moral aspect of the matter quite unthought of — an opportunity in fact for a free expression of her budding imagination, to which she was as much entitled, and for exactly similar reasons, as she had many times before been entitled to freedom of motion purely, and with no more consciousness of lying, either.

Remembering this, we ought to be able to see how it is that if a child could never go through the stage of fanciful depicting called lying, he would in consequence be just so much the less prepared for the valuable scientific and poetical and philosophic uses of the imagination, later in life, which might be just the one thing most necessary for his best realization of his life-career. Certainly without the possession of a constructive imagination and power to use it, nothing in the whole realm of invention, discovery, or propaganda could possibly have been. For in everyone of these realms, it is upon the power to conceive some new construction of facts or ideas, and to hold such a new hypothetical construction in mind until experience proves it to be either useless or wrong, that everything really depends which is either useful or beautiful or good. And the growing child-mind is not to be blamed for a timely exercise of a faculty, which, later on, may mean simply and entirely more freedom to conceive new light and to seek it and to profit by it in every acceptable way.

So, then, instead of whipping and condemning and damning children for "lying," let us seek to learn the

true significance of this natural activity and the laws which govern it; and then ever to try to direct it in such a way that, instead of permanent defect or perversion, the proper uses of the imagination and the proper development of intellectual and moral strength will surely follow.

Even moral strength itself does not come as such except in the face of circumstances, which, seemingly, can best be met at the time by lying. Hence, moral instruction as such should all have reference to showing how such fanciful evasions of facts and their consequences appear and ought to be estimated, alongside of a courageous looking at things squarely in the face, and grappling with them according to their real worth instead of according to fanciful standards that are only fictitious. To this end, let the base idea of evil that is now attached to children's lies be superseded by one of a goodly goal to which these may be made to lead. Especially should the acutely imaginative child always be treated in such a way as to emphasize the fact of untruth as little as possible. This can be best done in most cases by invariably placing the truth itself conspicuously alongside the untruth; by clearly pointing out the difference between these; and by repeating this until the little mind is adequately impressed, and is shown beyond speculation the consequences which must necessarily follow either, in turn; and this, not so much by dwelling on the awfulness of lying as by pointing out the courage and strength and happiness that results from trying always to see things as they really are and by saying only what should be said and doing the right things always, as well. This, enforced by

being ourselves perfectly accurate in all our own observations and descriptions and adventures will, we may be sure, lead ultimately to such a praiseworthy reconstruction of the tendencies of the child's imagination as will result in its entire good, eventually. In this connection many would-be correctors of children have first need to get the beam of superlativity out of their own eyes before they can correctly try to deal with the mote of lying, supposed to be seen in those of their children. Moreover, there is nowhere more vividly illustrated the fact that, not what correctors inculcate abstractly, but what they live concretely, is just what most deeply and permanently influences children, either for good or for evil.

Likewise at some point in almost every child's development, and again most frequently growing out from the root of morbid fear, there is manifest an equally disturbing impulse to steal. Even when supplied with everything desirable as well as needful, the instinct to acquisition will more or less blind the child to the conventional boundary lines betwixt "mine" and "thine," and seek gratification in its own natural way. This should be regarded, again, not as evidence of "original sin," or necessarily of "bad inheritance," but simply as a phase of normal development,—a necessary phase, in fact, wherein the personality first gets itself differentiated, both as to itself and to its rightful belongings. Properly managed, this most desirable instinct is, as a rule, easily corrected, and the child continues to develop with no or very little scarring of the sensibility, and without forming a habit that will endanger its subsequent career.

If not thus easily overcome, however, or if allowed to grow without correction, pilfering rapidly becomes a permanent habit, which may dominate the entire subsequent life, if not in gross vulgar criminal ways, then in sly and more "respectable" but even more reprehensible ones! As a rule, when otherwise normal children show a permanent disposition to pilfering, it may be assumed that probably from the first they have been wrongly dealt with, and that not they themselves but their parents and instructors have been to blame. The fact is, habitual deception of any kind in children is a matter of growth,—possibly of too well-sown seed,—probably in a soil first fitted for it, and then unduly cultivated, by those who are most often unconscious of what they have done. This being so, it is necessary that when discovered there should be undertaken at once the strictest overhauling of all the environmental personalities from the heads of the household down, in order to discover just where the real source of difficulty lies, and how it may be remedied. This effected, let the matter never afterwards be referred to; but, instead, let the spirit and habit of uttermost trustworthiness be sedulously cultivated and by the only true method, namely, that of actually trusting the erring one to every extent possible; by then carefully watching that he falls not again; and finally by unceasingly cultivating a personal integrity and companionship which shall inspire to better things, unmistakably and effectually. Yes, it is again and ever to be enforced that during the outcropping of the child's instincts, he always needs the companionship of proper people, conceived and carried out in

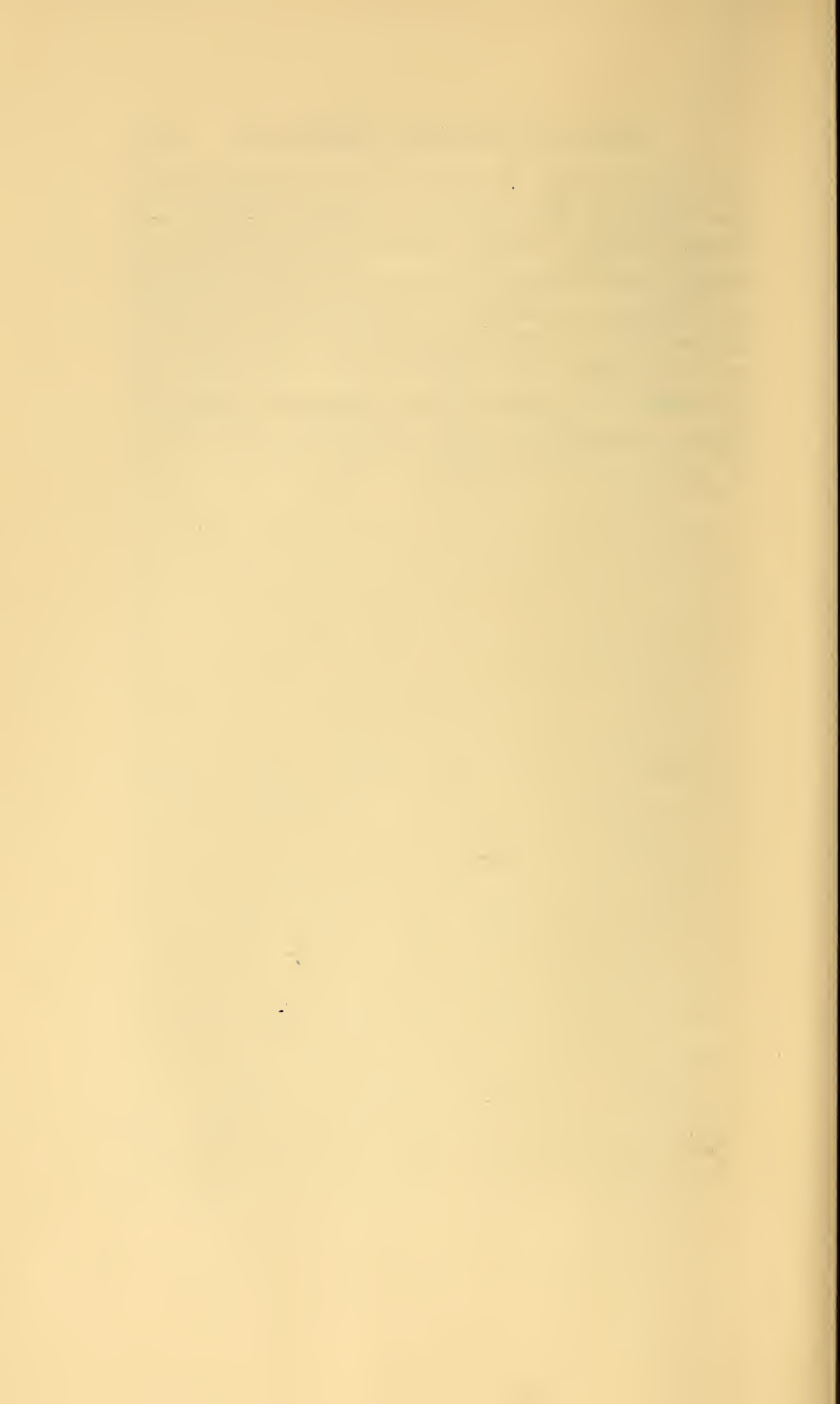
a truly companionable way; and especially in the cases where the tendency to form bad habits of any kind shows itself to be at all stubborn. Generally speaking, such absolute trust, such careful watching, such unremitting companionship, especially if favored by due intelligence, is overworth all the so-called "corrections" and "disciplines," so conventionally conceived and practiced, and yet so often bound to defeat their own purpose.

But how can there be such beneficial companionship for children in the hours of their dire need, if all the while older people permit themselves to be dominated by impulses and habituated to practices which certainly imply false prepossessions, if they do not prove it? We are very quick to note and disparage downright stealing, it is true, both in children and in those who have never outgrown this childish practice; but how very slow are we, nevertheless, to discern the varied pilferings of our own hearts and hands, manifest in so many daily conventions and practices, and under guises that neither fully explain nor adequately justify.

Thus, when we so usually try to get something for nothing, or for which we render no appropriate equivalent; or try to make people think better of us than we really are; or pretend to believe what we only perfunctorily hear; or to deceive not only the elect but our very own selves in a thousand ways, and thus try to enhance our selfhood unjustifiably or reveal it falsely; we are all thus, are we not? rather more apt to judge of the bearing of this with respect to our own convenience and comfort, than with respect to what it may prove to be in the lives

of our children or our neighbors! Yet, assume as we may that life goes on easier and smoother and more successfully because of certain not quite true speeches and appearances and practices which do not rightfully belong to us, it follows, nevertheless, that if we are to make our children upright, honest and self-reliant, we would better first mend both our thoughts and our ways in this respect, and then support this very high endeavor by a rather pronounced change of heart, from the moment of discovery and decision, ever onward. The fact is, the constant demanding of more than we give, the constant appearing to be more than we are, the constant attempting to do more than we are fitted for, is bound eventually to determine within our own natures certain grooves of unfitness which, in turn, often predetermine the direction or pace that the child nature committed to our care will ultimately take. A child cannot live in the presence of greedy, unscrupulous, selfish adult life without being seriously impressed for ill, in consequence. Hence, if we think it worth while to cultivate honest independence in children, we should first cultivate a personal belief in the worth of this, as compared with the domestic and social servility of the common order. Practically, often the revelation of our own real selves truly comes first when we have to be responsible for unformed natures. Practically, also, it is often when we first undertake to cultivate others that we get our first good lesson in the needed cultivation of ourselves. Especially does seeing ourselves thus in the mirror of childhood naturally prompt the desire to improve the reality of what we see in ourselves. Hence it follows, that

only together do the parent and child best learn and practice the one very important dictum of Higher Living, in fact the very most important, namely, that we shall not only not take what does not belong to us, but that we shall always try to give in some form or other an equivalent or more than this for everything that comes to us. For thus only shall both our legacy and our acquisitions alike enrich us, and enable us rightly to possess and use them to the very best advantage.



CHAPTER XIII
HARMONY: RELIGION

Let the child's religion be capable of expansion and as little systematic as possible; let it lie upon the heart like the light, loose soil, which can be broken through as the heart bursts into fuller life. If it be trodden down hard and stiff in formularies it is more than probable that the whole must be burst thro' and broken violently and thrown off altogether when the soul requires room to germinate.

F. W. ROBERTSON

Those who tell me too much about God; who speak as if they knew his motive and his plan in everything; who are never at a loss to name the reason of every structure and show the tender mercy of every event; who praise the cleverness of the eternal economy, and patronize it as a master-piece of forensic ingenuity; who carry themselves through the solemn glades of Providence with the springing steps and jaunty air of a familiar; do but drive me by the very definiteness of their assurance into an indefinite agony of doubt.

JAMES MARTINEAU

By music Socrates meant not simply that combination of sounds that catches up a few fragments of this world's harmonies, and with them moves our souls. There is another and a higher music. It is the music of the soul in which dwell order and method; which co-ordinates all knowledge; which recognizes the ideal; in which the good, the true, and the beautiful are cultivated, each according to its own nature, and by its own method. It is the rhythm of a thoroughly disciplined intellect and a well-regulated life.

BROTHER AZARIUS

CHAPTER XIII

HARMONY : RELIGION

Almost every one who has thought about the possibility of Higher Living, has recognized the universal need of harmony, both in the individual and the collective life. Warring elements within, so distressing and often not very useful so far as can be recognized, seem often beyond control. Probably only a few ever reach the condition of spirit and body in which these work together in unison and give continuous satisfaction. Nor are there many communities in which the individual members feel very fully in harmony with one another. Always the discord, the strife, the jealousy, the inequality, the sense of ill-being, so pervades and dominates, that only for the unambitious or the surfeited does anything like stable peace seem possible. Moreover, harmony — sweet, restful, life-conserving harmony — seems utterly beyond realization. Sometimes the foundations for disharmony are congenital. But quite as frequently disharmony is the result of the influence of a discordant environment during infant and early childhood days. Parents who do not harmonize with each other; attendants and helpers who are in frequently recurring jangles; other children who represent several disparate lines of ancestry and consequently jar and rasp one another almost without ceasing; governesses, kindergartners and teachers

who have little or no unity of life of their own, and consequently foster and cultivate discordant tendencies in their charges; even the neighborhood and school and church disaffections;—all these contribute toward making an environment that either interferes with the child's symmetry of growth, or else, slowly toward bringing about ultimate disintegration and conflict, and this so permanently, that nothing short of a thoroughgoing revolution can bring about changes for the better.

Undoubtedly, so to direct parental and other environmental life to harmonious ends as to prevent the development of disharmony in progeny, seems to many quite impracticable; and, as a matter of fact, in many instances it is so difficult that only a partial success is probable. But even when this is so, it is worth while from the point of view of both the family and community most seriously to undertake it and persevere unto the better end. Every child is certainly entitled to as harmonious a nature as may be possible; and even if this can be secured in part only, then let this be as seriously worked for as if entire ultimate success were to be attained.

Evidently the success of one family in securing and maintaining both individual and collective harmony can seldom be taken for the standard to which all others should endeavor to attain. So much depends upon conditions peculiar to any given household or to its familiar associates, and to chance matters entirely unpredictable, that only by a careful study of existing circumstances, and often by a careful experimentation, as well, can the right standard or method be discovered. Indeed here, as everywhere

else, as soon as one finds a motive for bettering things, nothing less than a most intelligent direction of every attempt at accomplishing it is essential, if the best results are to be secured. What, for instance, will unify, harmonize, restrain and constrain one child, may be painfully inapplicable to another. What again one parent can do, may be quite impossible for the other to undertake. It often appears that separate endeavor is the wiser course, providing, always, that equal power of control be maintained throughout; for quite opposed to harmony is the method which leaves the sterner, exacter part of discipline to one parent alone.

One of the most important factors in the harmonizing of the human personality, is persistent training to recognize the importance of a few exact and definite rules of life, and to obey these explicitly; and the earlier this can begin to be secured, the better. Thus regularity of bodily habits, such as of sleep, food, play, excretion, etc., should be developed from the earliest day; then, as soon as the babe develops sufficiently to begin to react at all to a very few definite intellectual and moral restraints and constraints, let these be firmly but gently made. This need not, does not, interfere with the spontaneous development of its faculties; on the contrary, it favors this in the most useful way. What is needed for everybody is, that even thus early in life, he shall have learned the inviolability of his own constitution, the relative importance of the *socius*, and the inflexible laws governing the whole universe, and this so thoroughly that the spirit of right willing, and consequently of harmonious obedience, shall eventu-

ally be forever his, to enjoy and otherwise to profit by. No mistake can be made in early training, even of infancy, that is more lastingly harmful than that of not teaching and practicing the benefit, safety and prosperity that accrue from simple obedience, not to arbitrary command so much as to a right appreciation of the inflexible constitution of all things. To the infant mind, the parent should stand as the most material embodiment of this, and should be firmly but gently influenced accordingly. To the adult mind, it is the law itself that should be accepted as authoritative and to be obeyed.

Next to simple obedience, is the lesson of retributive distress from disobedience, or infraction of law. No one should command another, young or old, who does not see clearly enough the real need of this lesson, and has not the requisite force both to justify and to execute it. To the young child, let the lessons of clear prevision, inflexible determination, and firm exaction, come early and persistently. However, this does not require constant interference or direction; it simply means that whenever anything is required of the child, it shall be reasonable, possible of natural response, and unflinchingly exacted. Even no more than one such lesson a day will, in time, secure the desired result, providing everything else does not conspire to undo progress as fast as it is secured. Evenness of demand and exactitude is what tells in the long run. And the sooner command gives way to gentlest request, which, however, admits of none the less prompt compliance, the better. Life comes to us both as constraint and invitation. Happy those who learn to heed the invita-

tion, and to require not the imposition of constraint.

With obedience based upon intelligible as well as emotional reasons and inflexibly exacted, the nervous system grows so as to conform automatically, and in the end, easily and happily to every just demand. With this secured, the way is opened for realizing every good thing that conscientious older individuals deem needful. On this, as a basis, all the spontaneity of nature may be allowed fullest play. For, thus safeguarded, there is little danger of going so far in any evil direction as to get beyond the reach or efficacy of restraining or corrective influences. This appears first in the freedom of the child's play. Here the child very early endeavors to dramatize everything and everybody at hand. In doing this its impulses often incline to extremes of every kind. But differences in management and ultimate effect are soon noticeable, according to whether there has or has not been the fundamental training of obedience to a higher law or will. If there has been this good training, then may outbursts of anger, hysterical fits of tears or laughter, ugly moods and all the rest that belong naturally to young life, be, as a rule, speedily quelled, and without arousing antagonism, or laying the foundation for antipathies that are hard to allay. It is the emergency that reveals character, whether in young or old. In the younger days, life is apt to be pretty much a succession of minor emergencies, which, however, often prove to be major in their ultimate consequences.

Positive, also, is the influence of purely musical harmony upon the human spirit. To this end, the early lullabies should be simple in form and rendering

and pure in matter. Once upon a time, I heard a mother try to calm her fretting baby by wildly rocking back and forth, and loudly screaming the "Mountain Song" from "Il Trovatore." All it needed was another voice or two of the kind to make a pandemonium sufficient to split older ears than her babe's. This mother had a good voice, but no sense to use it with. Music, at once so divine and human, seems of itself eminently fitted to harmonize and unify. Certain sweet tones heard in babyhood will sound softly through the consciousness of a lifetime. Just why the musical education of the present should not include at least a little attention to producing vital results, as well as conventional ones, is not apparent. Why, also, woman's musical education should so often prove to be for little or naught so soon as she becomes a mother, is another mystery. For now, if ever, can she win applaudits which shall echo and re-echo to her soul throughout eternity!

Another series of positive steps toward harmony are proper conversation, reading, and story-telling. It was said of Lear's Cordelia, that

" Her voice was ever soft,
Gentle and low, an excellent thing in woman ";

and it would be worth infinite pains for every mother to secure for herself just such a "gentle and low" voice to use in the presence of her children. Conversation can be Eolian; reading aloud can be exercised upon all the musical scales; reciting a poem or "singing a story" can awaken responsively harmonizing chords in every child. Surely the glad satisfaction thus secured cannot help reacting upon her

who gives it ; and when she forthwith looks within her own selfhood, or out upon the world, every feature will clap its merry hands for her, because she hath already the joy to make it so.

Positive, very positive, as many know, is the beneficent influence also of the right kind of religious culture in harmonizing the human spirit at every step of its earthly experience. Not, however, as we see religion manifest in the rigid creeds and institutions of older persons, should we seek to secure its manifestation to younger ones ; but as a feeling of true reverence and love for the better moods and strivings of the elders themselves, who, to the child's comprehension, are very much the same as God himself appears to that of older people. " Father " ought thus to be made to stand for the strength, right activity and ultimate accomplishment, which, if tempered with kindness, yet admits of no perplexing question. " Mother " ought thus to stand for the loving constancy, exactitude of detail, and unbounded sympathy, which, if tempered with a forceful firmness, gently yet unmistakably constrains to righteousness. Both together ought to constitute to the younger child's mind the veritable embodiment of God ; that is, of the principle which underlies feeling right, knowing right so far as possible, and doing right so far as the little one can see. Better this, I am sure, than the exaggerated sense of awe, not to say awfulness, which so many children get unnecessarily, to their lasting distress and hindrance.

One day a mother took her young family and a guest on a picnic. Just as they were about to eat the " goodies " spread temptingly in the sweet shade,

her three-year-old boy commanded, "Stop!" and then, dropping his head, continued, in a tone as heavy as it was sepulchral: "G-r-e-a-t God!" "S-a-c-r-e-d God!" after which he looked up smilingly, and said, "Let's hurry and eat." There was no mistaking the mimicry of some clergyman he had heard, nor the ponderous notion that he had gotten of "God." The effect was certainly not less startling than ludicrously suggestive of antecedent impressions, unwittingly made by perhaps very good people.

In order that children may eventually become thoroughly educated in all the goodly ways of reverence and obedience, and thus get rightly started in the very essentials of Higher Living, there is need that they shall be firmly led early to establish such associations of truly religious feeling with conduct as will constitute the better foundation for future development. To this end, they should be encouraged to see the handiwork of God in every natural thing and process — in their pets, their flowers, in the wind and sunshine and all the things they handle; and, likewise, to reflect upon how wonderful and how complete it all is, even when something appears that seems to show imperfection or evil; for, the wonderful perfection of things as they really are, without the overshadowing consciousness of evil, cannot be too early, or too intelligently, or too faithfully, inculcated. They should also be taught always to think of the wisdom and beneficence and kindness and power of God as positive facts; yet instructors should be very careful about teaching also that God can do everything, or is angry, or is in any way "special" in his

providence. Such teaching, later on, but makes the child sorely perplexed and often logically distrustful of a God who can, but will not, do what to maturer reason seems best. If we cannot always satisfactorily explain disorder and accident and disease and pain, we certainly can say that if we knew enough we probably could, and that we must none the less be always as intelligent and good and dutiful as we can, in order that forms of evil may be lessened or removed, and the world be correspondingly benefited. Moreover, there should be wise persistence in attempting to teach the elevating idea, that God is a Father who loves us all the time even though he cannot prevent our suffering; but, in order to be understood by the child-mind, this will have to be made to appear simply as an extension of the more concrete idea, that earthly parents love their children always, even though they cannot always keep them from being hurt, or sick, or naughty, or have sometimes to correct them. Certainly it were the better practice usually to keep far away from the common talk about the "attributes of God," "freedom of will," and "original sin," and all the rest of the useless and perplexing technology. Worth more than it all can ever be, for young or old, is the daily or even more frequent repetition of a few of the grand, sweet, truly spiritualizing sentences and stanzas which may be easily selected from the Psalms, the words of Jesus, and the higher literatures of all ages. These, if deeply engrafted upon the growing sensibilities, and especially if vitally associated with the quiet hour of personal communion and confidence that every parent should encourage, will not fail to

be an everlasting influence in the shaping of the individual character; while, later in life, when away from parental direction, the spirit, because of such early and appropriate training, will naturally tend to seek the higher communion and confidence and help, not only in the hour of dire need, but in that of simplest gratitude and aspiration.

Undoubtedly, the dangerous moments in the religious training of children come when they ask the many natural questions that no one can very definitely answer, such as "Where does God live?" "What makes you pray to nothing?" "Who will read the service for the last man?" "If Jesus lives now, where is he?" "How do they get up to heaven?" "What part of heaven do babies come from?" "Who made all the world?" "Do they have pancakes in heaven?" Who, later in life has not been troubled deeply over the recollection that, to his own questions so serious and important at the time, there were never, either by conversation, by church, or by the Bible itself, even so much as suggested, answers that were sufficiently comprehensive and lucid to inform and convince? Evidently, the usual stock answers either convey no meaning at all to the young mind, or else they bring up an imagery as remote from the parental conception of the truth as possible. A little girl came home from church one Sunday with the question, "How do they get blood into a mule's veins?"—suggested by the conventional singing of the familiar hymn,

"There is a fountain filled with blood
Drawn from Emanuel's veins."

Another begged her mother to give the beloved rector that "two cents" for which he had so often prayed — her interpretation of "give us a due sense of all thy mercies." Matthew Arnold's little Dicky, talking about Prince Albert's death, was overheard telling his sister Lucy that he was "gone to Heaven." Upon which Lucy asked, "Should I like Heaven, Richard, dear?" "Oh, yes, darling," says Dicky, "so much! there's *tookey* there, and toy-shops, and such *beautiful* dollies!" And so it is everywhere, save when little ones, parrot-like, use set phrases instead of their own word-concepts. Indeed, it is as impossible for the ordinary child to get anything but the vaguest sort of ideas through abstract words, as it is for him to carry a man's load on his shoulders; and for the very same reason — his ideational as well as physical capacities are as yet not well enough developed to admit of it. A little boy, a son of Protestant parents, was seen coming out of a Roman Catholic church. When asked by a passerby, "What are you doing here; this isn't your church?" replied promptly, "I've been in to see God. They don't have any over to our church." Nor does the precocious exception prove contrariwise. For, as a rule, even here it is all concrete and crassly anthropomorphic, and sometimes not of so wholesome an order as might be supposed. Religious priggishness seems to be no more desirable than natural indifference. In fact, it may even more seriously interfere with timely development of true religion in the growing soul, than anything else short of imbecility.

Not by words, or definitions, or arguments, or conventional formulas, then, is the spirit of the child

adequately to be helped on its eternal way. Happy, indeed, if it does not get absolutely blocked by some of the ponderous abstractions that older people so inappropriately, if ever so sincerely and earnestly, cast before it. On the contrary, at every turn, every step, in every hour, does the child become powerfully re-endowed and shaped and advanced by that which was long before speech, which is the very soul of speech, which makes every mode of expression truly significant, namely, Life. Do parents feel themselves ignorant in the face of word-questions suggested chiefly by efforts to mimic older ones who so glibly use these terms? Are they appalled at the dark and devious caves into which even infantile curiosity seeks to lead them? Are they doubtful of ever being able to guide the persistent inquirer into the paths of such righteousness as they deem important? Are they themselves overawed at the mystery that will not be revealed, even in the hour of their own utmost self-abnegation and absolute trust? Then, let them fall back upon the unfailing potency of their own Higher Living, in the sustaining consciousness that, simply by this, they will be the unfailing exponents of everything really worth while, whether explicable or not; and that, by this, they will surely and always impress the young nature appropriately, and so fulfill all righteousness, both to themselves and to it. As a rule, even the best people have early been taught to demand something specific, which they can magically use to bring about more satisfactory results, later on. But Life itself is thoroughly self-communicable, aside from specific rules and words. Through it, everything becomes a token — the meanest service,

the greatest mistake, as well as apparent success, and fullness of reward. Everyone of us is suffused with the light which he cannot help reflecting to all in turn. Upon life — upon life — ever fuller, freer, more idealized, unceasingly realized Life — let the anxious parent ever rest, as the source of his best influence, even when knowledge fails and perplexity waxes. The one who can feel in the many after days that his or her own confidence was thus founded, need not fear of misdoing the Will, or ultimately of not knowing the true doctrine. "Perfect love casteth out fear," should be written over the portal of every home.

Yes, instead of grieving over our incompetencies, let there ever be sustaining faith in the abundance and potency of our own growing life. When the little one asks questions that we cannot answer, let us be honest and say so, and not juggle with the child-mind by using terms that it can in nowise understand. Nor need frank acknowledgment of our ignorance be all. We can always add, "But, if we do as we ought, and study hard, and try to feel right toward everybody, perhaps we shall know sometime"; and following this, we can try to set the goodly example with all diligence and perseverance. The parent who seeks to be a growing personality, a reverent seeker of truth, and a devoted doer of it, is the best answer the child can ever have to any question. And every day, this growing and seeking and doing can be kept up through good report and evil, through success and failure, through joy and sorrow, when alone, or with others; every day, everywhere, there can be some broader additions to knowledge, some deeper insight

into basal facts, some higher hope, some completer self-realization. Always this for certain, if only we keep our vision of the uses of it, and feel that uses and not joys are the main object of all our life. The parent who can thus idealize the commonplaces of daily life, is sure to inspire the awakening child-spirit in directions Christ-like and immortal.

CHAPTER XIV

ACCIDENT: DISEASE: DEATH

All our possessions begin to tremble, when one very dear is taken. The loss of one child makes prominent the frailty of all. The bloom of health fades as we look upon it. Oh, how desolate we may be made in a moment! and how wretched would be our condition if the Power which disposes of us were not benevolent!

WM. E. CHANNING

O little souls! as pure and white
And crystalline as rays of light
Direct from heaven, their source divine.

H. W. LONGFELLOW

It was very sad to lose your child just when he was beginning to bind himself to you, and I don't know that it is much consolation to reflect that the longer he had wound himself up in your heartstrings, the worse the tear would have been.

HUXLEY *to his daughter*

Deep, unspeakable suffering may well be called a baptism, a regeneration, the initiation into a new state.

GEORGE ELIOT

Only to trust, and do our best, and wear as smiling a face as may be for others and ourselves.

ROBERT LOUIS STEVENSON

The ink of science is more precious than the blood of martyrs.

ARABIC

Children are God's apostles, day by day
Sent forth to preach of love, and hope, and peace.

J. R. LOWELL

CHAPTER XIV

ACCIDENT: DISEASE: DEATH

When accident endangers or disease invades the home, especially the nursery, then comes the supreme test of all that has gone before in the way of endowment and of training. If both parents and children have had these properly and in reasonable measure, then is there maximum hope of safety and recovery. If otherwise on the part of either, then is the situation correspondingly grave. Often the seriousness is intensified even unto death, simply because of the lack of parental self-control or intelligence. No physician or nurse can prevent or remedy the blighting influence of this; for no matter how skilful and devoted the professional attendance may be, every little sufferer needs the sustaining communion and comfort of the parental voice and heart and hand. Technical skill cannot very frequently be a substitute for this, try as it may. On the other hand, when skill is interfered with by obtrusive, selfish, ignorant parents, no matter how "affectionate" or "sacrificing," there is no question about the harm that is done. Sick or hurt children need *parents*, not impulsive, senseless self-indulgers, acting under the guise of "devotion." Moreover, they need that the hour of suffering shall have been somewhat prepared for, especially by the sensible teaching that physicians and nurses mean only good as well as parents, and

that medicines are all for some good purpose and use and made to be as pleasant as may be possible. Any family in which by silly or bungling conversation physicians and nurses have been carelessly converted into ogres, or by impulsive efforts at discipline into abductors and executioners, need not expect its little ones, even when mortal diseases or broken bones are at hand, to behave rationally. Certainly no one should be accepted as family physician or nurse, who cannot be accepted as an intimately trusted friend as well, and represented to children as such, invariably. Indeed the children of every family should be taught to look upon these as visitors but little less than angels, in full embodiment and service — as being, in fact, among their very best friends.

Quite opposed to this instruction, however, is another, which in many households needs just as careful consideration as this; namely, the need of timely preventing the growth of the almost absolute dependence on physicians and nurses that is seen so frequently. While young parents are trying properly to understand and care for their first baby, it is quite necessary that they do not rashly take chances, and that they seek skilled advice and care, even upon the first appearance of very slight symptoms. But it is a suggestive comment on the blind misusing of opportunity that, during subsequent experience, parents so often still find themselves none the less self-distrustful and incapable. A single close observation of the origin and course of the ordinary children's diseases ought to furnish parents sufficient light for promptly distinguishing between

their early manifestations and something less serious; while in almost every instance, close observation for twenty-four hours will enable them to decide sensibly and rationally whether a physician should be called, or not. A sad frittering of personal responsibility is it, when, upon every little deviation from the healthy standard, the child's consciousness has to be shocked or demoralized by the coming of a physician, even until it gets notions of thorough disrespect for him, or else, gets a seriously exaggerated fear of disease, and consequently of dependence upon him. Altogether too much of the sickness of today is based upon the fear which has thus been engendered and cultivated early in life. Of all things, avoid converting health-consciousness into disease-consciousness any earlier or any faster than circumstances actually compel. Children have a right to be saved from this — a right which should be respected both for their own sakes and their parents'.

When the doctor has really come and gone, let the disease-side of the child's life drop out of conversation and even of care as quickly and as thoroughly as may be warranted by events. A mistake that people everywhere make, is, that children are not impressed when they do not take notice and respond. Yet this is not so, especially when sick; for children then are often much more impressionable than when well. Hence, crude remarks about their condition often sow seed-thoughts that become heavy thought-burdens later on. Likewise overmuch care and "fussing" about their diseases are apt to leave similar notional impressions. In all cases, let the talk, the

room, the actions, be as nearly normal as possible. True sympathy need not name or talk about disease; true care need not exaggerate or even mention conditions; true forethought need not make possible outcomes vivid. Father's ordinary voice and action and mother's usual tenderness and ministries are remedial, where strained emotional expressions and efforts are destructive. No matter what happens, it should always be remembered that it is the prosperity of the sick child that is at stake, and not the feelings or theories of parents, or anyone else.

Nor should parents fail so to anticipate and prepare for the dread responsibility of the sickroom, as not to be able to take it rightfully when the hour of stress actually comes. How frequently do mothers, even nursing mothers, during the sickness of one of their children unreasonably deny themselves the rest and food and mental relief, which are so absolutely essential for both their own and their children's good. Some feel that their mother-love compels them to do this; others labor under the idea that it is undutiful to leave the sick one to anyone else, even for an hour. But this is wrong. Parents have need to keep strong and well, not only for the sick child, but for all the other children of the home, both born and unborn. Duty requires recollection of these, as well as devotion to the case in hand. Seldom, indeed, should it be that the mother allows herself to remain by her loved one longer than a couple of hours at a time; and this should always alternate with rest, food, and attention to other things, so as to assure beyond peradventure proper relief from the pervading mental stress, which is apt to be so severe

and so prolonged. This is necessary in order that when crises or other emergencies come, she shall have due control of herself, as well as all her mother-wit at hand. Remember, besides, that it is the indefinable but truly potent atmosphere of the sickroom which often determines the ultimate result.

Supposing the prognosis, instead of having been hopeful and sustaining, has been grave and the symptoms have become alarming, and the suffering intense beyond imagination. Now, if ever, do parents reveal the fundamental characteristics of their lives, as well as their ability to make personal history as never at any other time. If they are parents indeed; if they are persons reliable in body and mind; if they have had comprehensive and accurate culture; — then do they grasp the situation in detail, nerve themselves for the awful strain, and often bring victory out of impending defeat. If not thus constituted and prepared, then do they on the contrary often have all their future marred by recollections of inability and loss that humiliate and pain them unspeakably. Surely, then, let this crucial moment, so anguish-charged and yet so responsible, be thought of and prepared for by whatever proper character-building can do in wisest, most intelligent anticipation.

With the crisis passed, the heart beating safely again, the parental tension relaxes correspondingly; yet parental guardianship must not fail to take on the new lines of devotion that are sure to be suggested. For often there have been laid foundations of pernicious habits which forever after will most effectually interfere with realization of anything like

the better living and full development that is desired. Often sickness has relaxed and subverted discipline; sometimes there are bodily results which must be regarded as naturally permanent; occasionally the little brain has received such a starving or poisoning that, for long and possibly forever, the mind must be held in more or less abeyance. In any event, there are certain new aspects of the child which will need adequate study and direction. Not the same child has emerged from the sickness that was plunged into it. But in this there is no legitimate excuse for mismanagement, nor is there often cause for despair. Take things as they are; improve them in every way practicable; hope on, keep busy. Life, even marred and maimed life, is mouldable for better, as well as in other ways. Some of the grandest triumphs of parental skill and devotion have been wrested from the very jaws of apprehended life-long decadence. God always smiles upon the perfect devotion of parenthood, even though its gift and use be at best imperfect; and especially, when, in the midst of imperfection, there is sedulously cultivated the foundations of that flower and fruitage, which are none the less surely realized in His good time. God crowns the parent who, because of due preparation of intellect and will, thus so truly manifests the divine patience and strength.

Therefore such an experience is one which should unfailingly lead parents to still better knowledge and control of self for the broader need which may develop subsequently. It seems hard for a mother to leave her sick or even dying baby for requisite exercise, food and sleep, yet none the less does duty to

self, to the sick one, and to all the others, demand, in the light of present knowledge, just this, and nothing less. If it is often hard for the father to adapt himself to the gloom and strain of the sick-room or the death-bed, he will nevertheless not fail to fulfill some of the highest functions of his being, if he courageously does so. If it is hard for both to inhibit alarming speech, to look cheerful, to "live natural," when the Death Angel hovers near; yet let them remember that the other little ones looking wonderingly on need just these self-same parents and all their disciplined, educatory life, now, as never before. And when the fell crisis comes, if it is hard to subdue tears, to substitute smiles, to continue to be the same patient, comforting parents that the children have only known, let it not be forgotten that the impressions which parents themselves may now get by aiding in this wholesome way, may inspire in turn to a most determined effort to make even the going out of a life but the opening of a window for more life and light to enter in. Tears for the dead. Yes. But smiles for the living, as well, and in great evercoming abundance, for their sake, and — for ourselves!

"If God be good, why does he let this be," cried the mother, as we watched the outgoing of the life of her only little one. "O, my God! Take me, too!" And we felt that the cruelest irony of human experience was distracting her, who, so far as we could see, deserved better. And the father tried to comfort her. "Don't, dear. Let us try to think it's all for good. Surely, God will not hurt our baby. There, there! Let us not grieve too loud." But the

mother-face, if quieter, transmitted the unassuageable heart-agony that millions of mothers had felt before her — of the Rachels who have never yet been quite comforted when this supreme trial of human nature has come. At such moments woman as woman contemplates in fear the probabilities of a divine blunder; as wife, she feels herself by just so much disproportioned and shrunken; as mother, a part of her very heart has been torn away, and her arms are “O, so empty.” She now has fully

“ Recognized the nameless agony,
The terror and the tremor and the pain,
That oft before had filled or haunted me,
And now returns with three-fold strength again ”;

and life has grown hollow and aspiration timid, and — God seems very far off! But here, too, let the resolve be once again:

“ We will be patient, and assuage the feeling
We may not wholly stay;
By silence sanctifying, not concealing
The grief that must have way,”

and thenceforward press on as before for the living, who may now need us in our fullest strength and hope!

And when the tear-reviving questions come, “Mamma, why don’t Charlie wake up?” “Where is heaven?” “Won’t he ever come back?” Oh, what a time now for the whole family to grow in grace and knowledge — in simplicity of conception, in kindly feeling for all mankind! To the winds now with incomprehensible creeds and Calibanic theolo-

gies and misleading or conventional phrases: let the sweet comfort of a Father's love take their place. "As a father pitieth his children"; "I am come that ye might have life"; "We are His children just as you are ours; we will love each other living, and God loves us, too." "In memory our Charlie will come back to us often, and we will be glad to go to him sometime." Of all things, let the entire home spirit and the hourly life be even such as will convince the young folk that no divine mistake has been made, no distrust is to prevail, no hope has been overshadowed. What parents and children both affirm and confirm now will never leave them in time or eternity. Do we not all remember the sweet-faced mother who said to her puzzled boy: "I bore, I tended and I trained your little sister for my Father, and now He has come for her"? And the good man by her side, who at another time said: "Yes, my son, that is what we are all for; let us always be ready to go when He calls!"

Yes, the problem of the empty cradle is always indeed a serious one. As it presents itself concretely, there is not only the shock and the lonesomeness that will not be assuaged, but there may be the intrusive and disturbing fear of mistake, the unfaith that comes from narrowed consciousness, and the brooding which anthropomorphises God so completely that his divine nature is eclipsed. And, generally speaking, the brighter and more intelligent the parents are, the keener the suffering, the more complete the benumbing of the deeper self. As yet this is so, and for a time must be so. But later on, however, it will not be so; for each hour brings the revelation nearer to us

all, that, instead of supernatural blundering, and cruelty, and selfishness, which must be blindly struggled with and met as best it may be by ignorant, timid mankind, there is everywhere, over all, through all, in all, the divine All-capable principle itself. Indeed, let us implicitly and always believe that, had we all a better, more complete knowledge of the Creative Energy and his purposes and his methods, as well as an increase of the confidence and happiness which comes from learning the divine lessons that have been set for us and developed in each human experience, we should certainly be conscious of a growth of breadth and power and skill along universal lines, and a deepening and widening of faith, that as mankind lives more truly like brethren of one household and as little children in the school of a Father, each selfish interest will become subordinated to the good of all, and that even in case of death in the home-flock, we will be prompted only to that kind of reaction which stirs not to a hopeless sense of pessimism and failure, but to a sense of a generous renewing of heart-life, a quickening of wholesome trust, and an energizing in more intelligent ways, than ever before. Indeed, it may come to pass that we can even ask,

“Should I not then be glad,
And thanking God, press on to overtake?”

Practically; untimely death of children or indeed of older people, should lead, instead of to despair and inaction, to a most industrious endeavor to ascertain the causes of the sad misfortune, and then most certainly to make all such intelligent provision against recurrence, as may be possible. Each instance

should be regarded as an opportunity, not alone to apply present knowledge and skill, but to learn how to do better. To neglect this opportunity may be next to committing nothing less than a serious crime against every member of the household as well as of the neighborhood. A death that leads to the more intelligent grasp of the causation and prevention of diseases may thus prove of supreme benefit, instead of the serious infliction that it otherwise is.

CHAPTER XV
DEATH OF A PARENT

Be patient and wise! The eyes of Death
Look on us with a smile; her soft caress,
That stills the anguish and that stops the breath,
Is Nature's ordination, meant to bless
Our mortal woes with peaceful nothingness.

WILLIAM WINTER

I sometimes think that if parents would deal rightly and truly with children about death, from the beginning, some of the fear of it might be taken away. It seems to me that it is partly because death is hushed up and ignored between them that it rests such a burden on the soul; but if children were told, as soon as they are old enough, that death is a part of nature and not a calamitous accident, they would be somewhat strengthened to meet it."

WILLIAM DEAN HOWELLS

How fair you are, my mother!
Ah, though 'tis many a year
Since you were here,
Still do I see your beauteous face,
And with the glow
Of long ago.
So gentle, too, my mother!
Just as of old, upon my brow,
Like benedictions
Falleth your dear hand's touch;
And still, as then,
A voice that glads me over-much
-Cometh again,
My fair and gentle mother!

EUGENE FIELD

CHAPTER XV

DEATH OF A PARENT

Nothing seems more imperative than where there are children there should continue to be actual parents to provide for and companion them, even until such time as they may become men and women themselves. Indeed, if prolonged infancy is itself as suggestive of unique possibilities as John Fiske represents, it certainly follows that prolonged parenthood is especially significant and imperative, also. More than this, if we say that no matter what happens human parents and children never separate, we but affirm that the spirit of parenthood is a permanently impressive one and that of childship as permanently receptive. Wide space may separate bodies and other persons may widely divert attention and companionship; but in the essential family life there is no absolute loosening of the hold that parents and children have upon one another.

Yet, it certainly seems otherwise when death enters, as for instance when the most beloved or the most promising child is borne away. But is it so? Who of the whole household continues to be more truly present than just this absent one, abiding yet in all the fond memories and heart throbs of the parental spirit? "Taken from my arms and put in my heart," said one mother; and no parent can lose the unceasing influence of this wonderful translation of

progeny. If there really be any such thing as an instance in which there is no such heart absorption, then certainly there is to be discovered one of the cruelest perversions of Providence imaginable!

Yes, the very cruelest known, unless we except the instance where, instead of the child, a parent dies. Here, if anywhere, has human nature a perfect right to doubt God's wisdom and goodness, and to feel the inadequacy of human knowledge and skill. That children should be deprived of just the natural kind of protection, companionship and love that only the parent can provide, is often the source of a terrible doubt, one that is difficult truthfully to supersede or remove. For, unquestionably, the truth always is, that somewhere there has really been a mistake; and it is only as we learn that the mistake is not God's but mankind's that we begin to see that it is humanity's privilege, if not to have prevented this, then promptly to learn how to provide against such sources of sorrow in the future, either on the part of this generation or of subsequent ones. When parents die, it may not always appear either that they themselves have been especially to blame; yet, that someone has been, and that this particular death ought not to have occurred, is clear enough. In this connection, as in that of the death of children, Providence is humanity itself, in that we ourselves, being in and of this divinity, are privileged to learn how to meet each ominous, painful fact of life with the knowledge that eternalizes it all, and with the joyous expectancy that assuringly connects everything with an immediate heaven. It is our own ignorance, if anyone's, not God's; it is our blunder-

ing, our bad faith, our wayward selfness, and with little or no mitigation, which makes the lifeless cradle or crib so truly the grave of our better nature. Naturally so, too; because, as yet, we ourselves are but children in our comprehension of the larger meanings of life and our power to overcome evil with good. Miranda knew not, and feared; her father, Prospero, knew, and was not troubled. And, so very childish are we in all our ways of attributing to the Universal Parent what we but half see as truly belonging to our own specific parenthood, that there is no wonder at all that very many of the seeming failures of the kindest, truest parent, or physician, or nurse, or even of the larger Being, often appear questionable and cruel and unjust. Yet, we know that everywhere the parent heart pities, the parent hand tries to guide and protect, and truly as an appropriate expression of only the very best will and wish for the prosperity of its child. And so, supposing that for the time being we can see only evidence of mistake or injustice or wanton cruelty; let us always remember that the higher, broader comprehension of the Heavenly Parent may always trust that there is a perfect process of discipline, instruction and growth underlying even the saddest experience, and that there is no real evidence of unkindness or injustice, at all.

As a matter of fact, how often does even that other, the saddest of all experiences, when little children are left without parents, prove to be a source of the very best influence known. If the child is never essentially separated from its parents even by the grave, it may be as truly said also that the parent cannot be

abstracted from the child nature by anything, even by death. When

“ The angel with the amaranthine wreath ”

calls at the home door and leads the parent, and especially the mother, away with him, and there is nevermore the all-assuaging response to the childish call, it would seem as though the day of a most hopeless separation had come, and that those who so need to have it otherwise are thus brutally robbed of their best heritage; never to be restored!

But again is it so? In answer, let us go back to a September morning, some three score years ago. For weeks, there had been all the visions in depressing succession of the pale, agonized face, growing evermore sickly; all the strain of unnatural quiet, the wonder at the doctor's many visits, the ache of unwonted confusion, incident to the progress of dangerous disease. And now, upon so peaceful a Sabbath morning, there was heard an unnatural whisper, “ Come.” Outside, the old farm home floods of sunshine; within, shadows of the passing Death-angel; in a moment, a thin, trembling hand of blessing upon a little boy's head; a far-away voice of mortal farewell! Afterwards, in a day or two, the standing of the ministering shepherd by the plain coffin side, with all the people quiet or sorrowing; and, finally, the lifting up for the last shrinking look; then, soon, in simplest manner, the following in the long train of neighbors and friends. But here remembrance ceases.

The grave, since visited so many times, must have been there on that very day; but the face had been

covered, and the boy had been told that his mother was dead!

As the years passed on, with so much of dispiriting burden-bearing and sorrow, there have come out from the depths of oblivion certain bright flashes which have never failed to assure and comfort;— of mother and boy romping under the trees or building trains and machinery out of convenient odds and ends; of a stormy winter's day, and both oh! so safe, in a most wonderful house built of chairs and furnished with ever so many good things, some of them to eat; of love-chats in front of the open fire, or while crooning together in an old-fashioned cradle, for the occasion transformed into a rocking-chair; of certain hours of correction or reproof, one, especially, in which but a look unlocked the whole latent moral sensibility; of the first trousers, and a visit to the itinerant daguerreotype gallery; of never-failing lullabies and caresses and sweet smiles, in spite of pain;—how these all kept returning to the consciousness of the growing child, and how the gray-haired man still experiences, as vividly as ever, the sweet blessedness of even so short-lived a mother-and-child companionship!

They said she was dead. I more surely know that she has always lived, now lives, will live; for her sweet, clear soul inspired her son to an eternal certainty, that the true mother never, never dies. And I would that the spirit promotive of this most significant faith might make hallowed and convincing to all the knowledge, that the parental soul never ceases from its vital brooding over the children of its travail; and that in this most human-divine fact is to

be found the clearest revelation of the best relationship this world can ever know,—the tri-unity of father, mother, child, bound eternally in one manifestation of divine love!

Mothers — parents — die out of children's lives? No. So long as life holds, the bond of procreation holds, and this is everlasting. Moreover, all the parental feelings, thoughts and acts constitute a most dynamic *milieu*, in which, and largely according to which, the child formation must proceed; and so, when parents die, then also do their very spirits necessarily immortalize themselves in uninterrupted suffusion and permeation of the child-heart and mind. It needs no new embodiment; the child's own impressionable nature is the medium of this; and even though it be something so intangible that it eludes even our appreciation, almost, yet it is so potent withal that no pen can describe its far-reaching influence. Blessed unity of parent and child — manifestation of the one spirit of Universal Love. Into thy daily realization let the sacredness of a most gracious ideality flow unimpeded, until such time as for all mankind there shall be the consciousness that for children of the heavenly parent,

“ There is no death! What seems so is transition,”

and that the transition itself is but an unique opportunity for most vital transformation, step by step, into all that is high and pure!

So, then, when death robs children of parents, instead of questioning Providence, let the other, nobler thought be permitted to occupy attention — the thought that, if in our ignorance and poor skill we

cannot always obviate untimely death, we certainly should not cease trying to do so with ever-increasing success; moreover, that if the love that is once incarnated in a child is capable of persistent influence, then let us who still live help to realize this most fully, even by unceasing universalization of the parenthood of our own lives, unto the bettermost end.

All this is certainly due the remaining children of the bereaved household, in order that not only these simple lessons may be exemplified in all their lives, but that a somewhat different idea and practice concerning the general fact of death may be commonly adopted by every one with whom they come in contact. No child should be allowed to get lugubrious, terrorizing ideas and feelings about death, and be thus forced to go perhaps all through life with them. As already said, when death comes, it should be regarded simply as a natural event in the course of Providence, and altogether so natural, so wise, so good, that even in the midst of our grief and loss we may grow stronger and more sympathetic and tender toward others, and so, be better prepared than ever before to help all human life in whatever need it may be found. The fact is, grief, even if natural and worthy of deepest respect, is usually so apt to be charged with misleading selfishness that it largely misses if not entirely forfeits this truth. No one has a right unduly to impose his sorrow upon others, and especially upon children, beyond reasonable limits. As soon as possible after every death of someone dear, let there be a veritable resurrection in our own experience — one which shall show the world that even here we triumph over death itself, by the

undying vitality of our spirits. If we can learn rightly to do this, children will commonly learn to look upon death, not as an "enemy" to be shrunken from and brooded over and hated, but as a tender heaven-like occasion for culture in the Higher Living which always has its roots, not in a "special providence" that must necessarily favor the few at the expense of the many, but in the one grand, general Providence that has always so ordered and conducted things heretofore, that everyone may as surely as life itself trust its provision for the hereafter, and go cheerily on to learn the best lessons, get inspiration, have true fellowship, and eventual self-realization—in fact, fully to gain the child-spirit renewed within, and so be ready for the great transformation, in turn.

Yes, up from the awe and dreariness and sadness of the home death-hour, let there ever arise the shining snow-white angels of perfect trust, of brave up-looking and up-reaching, and even of joy in the love and pity wherewith He hath regarded us! Like a dove, the spirit of peace and holy energy will then settle upon our heads, and our songs shall even here be not of bewailing and trepidation, but always of praise and exultation!

CHAPTER XVI
HIGHER EDUCATION

I have thirsted to know things, and to make the most of them. The universe is to me a grand spectacle that fills me with awe and wonder and joy, and with intense curiosity.

JOHN BURROUGHS

We cannot abolish fate, but we can in a measure utilize it.

THOMAS CARLYLE

In whatever studies we may select for our school course, we should lay emphasis on training in principles rather than on attention to details.

ARTHUR TWINING HADLEY

Better to stem with heart and hand
The roaring tide of life, than lie,
Unmindful, on its flowery strand,
Of God's occasions drifting by!
Better with naked nerve to bear
The needles of this goading air,
Than in the lap of sensual ease, forego
The Godlike power to do, the Godlike aim to know.

JOHN G. WHITTIER

Our real inner life is not a complex of elementary sensations, as psychology may see it; it is a system of attitudes of will, which we do not perceive as contents of consciousness, but which we live through, and objects of will which are our means and ends.

HUGO MUNSTERBERG

We did not make the world, and are not responsible for its state; but we can make life a fine art, and, taking things as we find them, like the wise men, mould them as may best serve our own ends.

J. H. SHORTHOUSE

CHAPTER XVI

HIGHER EDUCATION

When one of the pupils of Euclid, the mathematician, asked, "What do I get by learning these things?" the wise teacher called a servant, and commanded, "Give him a sixpence, since he must make gain out of what he learns." Ever since that ancient hour, the question as to what education is most desirable or most needed by the developing personality, the ideal, the abstract, the theoretical, on the one hand, or the practical, the concrete, the useful, on the other hand, has remained without convincing answer. Today, as then, parents and educators are merged in two camps under opposing leadership and contest the matter with all the skill and thought the problem seems to demand. Until very recently almost every high school and college was dominated by the ideas and influence of Plato, and those who believe with his extreme elucidator, Plotinus, that mind is the one thing that should chiefly be provided for and the body left to take its natural course as may happen. But now there is increasing evidence of a wide-spread revolt against this one-sided view of education, and we see opinion and practice rapidly swerving clear over to the opposite extreme, where the bodily, the practical, the dollar value, is made much more of than the academic and the disciplinary. No one seems quite certain however as to the re-

spective values of the old imperative curriculum confined to its classics and mathematics almost exclusively, and the newer ones wherein elective courses in sciences and art and industries are similarly exalted and exploited. The confusion and perplexity and indecision growing out of this are painfully great, and growing more so. Yet, one hesitates even to attempt to offer suggestions with a view to bettering matters, for fear of undesignedly making the situation more disturbing than ever, rather than less. However, Higher Living demands that this attempt be made, and promises compensating results if it be at all successful.

There can be no question whatever that every boy and girl should be given all the education and training that is possible. Leaving off at any point before what is needed has been accomplished is so serious as to be scarcely less than criminal. In this respect, parents often make the mistake that can seldom if ever be corrected, and that is apt to be counted against their wisdom, if not their devotion, in after life. How easily little things are unnecessarily allowed to break off the school or college course may be noted in every neighborhood. "Overstudy" (humbug, generally), foolish "sickness," dislike of or quarrels with teachers, social distinction, bald laziness, neglected sense organs, "bad blood," lack of interest, home needs or preferences, vitiating community spirit — most of which or all are no good reasons whatever, and generally too silly to be considered as sufficient justification for any such important decision — these are some of the filmy "excuses" which are allowed to determine the life destiny of alto-

gether too many children and youth, to go without intelligent and strenuous protest. The fact is, every one of these budding personalities should be kept in such physical order, and should be so wholesomely encouraged and constrained and restrained, that is, cheered and directed, that there will be no thought of discontinuing the proper educational courses, until these shall have been extended sufficiently for the efficient life that will be demanded, later. Prematurely breaking off and hastening into practical life is about the worst of all the blunders conceivable.

Having decided that the education processes shall not be cut short, except for unforeseen tangible and serious reasons, until a reasonable limit has been reached, then follows the equally crucial decision as to what line or lines of education shall be selected, and where they can be pursued with greatest prospect and promise. Here again is met a puzzle that is seldom solved to the personal satisfaction of either parent or child. The parents, feeling that they are bound to make more or less of a personal sacrifice, seek to find the best school or college within their means that will place their child at a better advantage before the world than they themselves have enjoyed. If restricted in funds, the one closest at hand or smallest in fees and other expenses is likely to be chosen; if not thus restricted, then the one is chosen that comports most nearly with their notions of respectability or scholarship or of practical advantage. In either case, the pupil himself, unformed, inexperienced, and prepossessed, as he is, quite as frequently as otherwise casts the deciding vote. With him, however, it is likely to be much more a matter of influ-

ence and guidance of school acquaintance, or hearsay attractions, often of a relatively unimportant order, than of solid worth and prospective solid results. With him, as with his parents, the determining feeling has not been brought about by the full intelligence and the wise discrimination that alone are sufficient to justify the final decision, in the particular instance. Nobody as yet has decided where the particular pupil ought to go in order really to get the instruction and discipline that his own distinctive nature needs. Evidently this method of choosing a school or college should everywhere be superseded by one that will more fully respect the pupil's actual needs and potentialities. The wastage of time, energy and money, to say nothing of zest and happiness, in this connection, is simply incalculable.

When the choice has once been made and the parents have once settled down to their long period of sacrificial support and variable hope, and perplexing wonder at what from time to time is really being or may be accomplished, the career of bungling indiscrimination and action is not finished, by any means. No one as yet having discovered in what direction this particular personality should be led educationally, no one having found out what it really needs or how it will best expand and grow strong and useful, it would seem as if those "higher up" would certainly be able to see this within a reasonable time, and be able to act upon their vision with sufficient wisdom, promptness and despatch. But practically this is as seldom the case as with parents or student. If one reads any long series of biographies, like those to be found in the "English Men of Letters," for in-

stance, one is apt to get more and more surprised than instructed, at the frequency with which school and college life seems not to have done at any time what was needed, to say nothing of what was expected by those who bore the burden. In fact what Sir Humphrey Davy wrote to his mother, when well enough along in life to make his words tellingly significant, may stand as fairly descriptive of the experience of the school life of the exceptional minority, at least. "I consider it fortunate," said he, "that I was left so much to myself when a child, and put to no particular plan of study, and that I enjoyed much idleness at Mr. Coryton's school. I perhaps owe to these circumstances the little talents that I have and their peculiar application." Now this leads us to ask emphatically, Why was young Davy sent to and left in that particular school at all, if it was so unfitted to do him much good? He certainly did not remain for any real reason; the rather he stayed there because it was thought to be the thing needed instead of the thing really known to be needed. Neither his mother nor the school authorities appear to have actually known anything that justified them in keeping the boy there rather than somewhere else. Fortunately his own inclinations served to help him "elect" a worthy purpose, if not the one that was laid before him. His natural passion for knowledge was more important here than all the pedagogical wisdom that was brought to bear upon him. But, suppose his natural passion had been for idleness and a good time generally! Would the pedagogical genius of the times have been more reliable in this case? The careers of numberless boys and men

prove that it would not have been, and that their own "elective" course in their cases turned out unreliable and fatal. Who then is going to solve it aright, when the problem of higher education comes before the anxious parental or student mind?

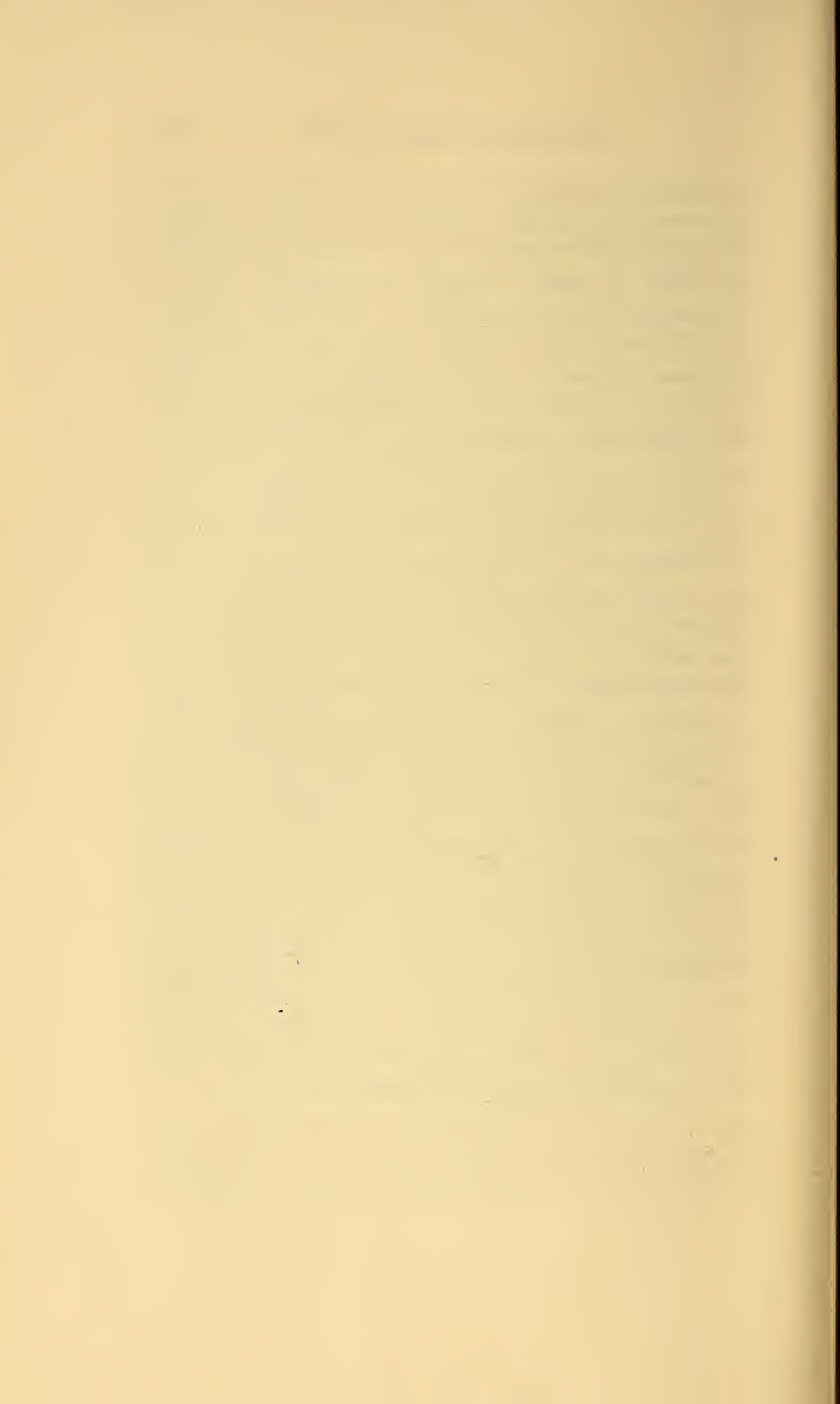
It stands as a matter of reason that no one ought to be so well qualified to direct aright, as the parents themselves. From birth on, they have had the child constantly under observation, and ought to have learned where his weak spots and failings and wrong tendencies are, if anyone. During all the years it should have become more and more to them, that something particular and real was needed to fit their child for the strains and struggles of the life that they are to see ahead of him. They ought now to be able to say whether one thing or another will be best adapted to round out the character, provide the instrumentalities, and open up the way that the future will demand. But are they, do they, as a rule? No, and simply because they believe they can rely upon someone else, or are made by authority to rely upon someone else, to make the choice for them. The state does this imperatively for most children during fourteen of the most plastic years of the young life, and custom and thoughtlessness and prejudice and customs, do it for the rest of the time. This should not be. Instead, the parents, who have thrust their progeny upon the world, should make themselves qualified by study and thought and observation to decide for their children in a way that will prove the right one for them distinctively. Especially should they at the beginning get for themselves a clear notion of what higher education of any sort should

give or do for their children. They should have decided beforehand whether their children are simply to be trained for some practical end, alone or chiefly, or to be developed and furnished in such a way that all of the after life and every element of character building shall tend to full realization of the nobler and completer outcome. The end of all education is some kind of supposed betterment and greater ability to do something and enjoy the world we live in. But what kind of betterment, is the question that parents themselves should devote themselves assiduously to finding an answer that promises the best for each particular child. "Education," says Münsterberg, "is to mould the personality and make it able and willing to serve the realization of ideals." Here we have it all in a nutshell. A personality to mould, ability and intelligence to secure, an ideal to aim at, and service in obedience to all — these comprehend the true principles underlying a satisfactory education. This is the education that will enhance one's ability not only to get and possess, but to appreciate all that life brings to one's hand. Every parent should study the child's needs from this more comprehensive point of view, and should not forget for a moment while studying the warning of another philosophic educator, the poet Schiller: "Woe," says he, "to the father who by a culpable tenderness hath frustrated the activities of a higher wisdom." This means, that the child as he is, as he looks, as he needs, as is possible for him, should not be mistaken for one of straw, or worse, one of "sloppy" imagination. Higher Living demands that the facts of each personality as it is and as it potentially may be should be

sternly considered by all who would essay to decide upon the higher educational courses. Without due consideration of the facts and potentialities, it matters little where they may be sought or what they may do. In school or in college or in neither, the chances are about equal that serious mistakes will be made. Only those who best know the temperaments of those concerned can have any reasonable expectation of being rightly helpful, no matter how they feel or what they do. Much more important is it that wisdom should be exercised in this direction, than that exceptional skill in providing for any special career should be trained. A wise parent, one replete with the knowledge and force that he should have, can be the all in all of influence in the prospective lives of his progeny. Says John Fiske of his two eminent friends, Herbert Spencer and John Tyndall: "Neither went to college nor studied according to the ordinary routine, and both received marked intellectual stimulus from their fathers." And so every father may be sure that his wisdom will as surely become a chief part of their educational furnishing as it is devotedly and positively exercised. And, as to his reward, we have the assurance of an authority that has never been gainsaid: A wise son maketh a glad father,—a father, we may be sure, who will in turn impart his wisdom to those who come after him.

As an illustration of the relative worth of a right kind of education and a wrong one, let us take a walk across the fields with a representative of each. The companion who has been trained to some narrow industrial life sees but little along the way that cannot

be turned into some cash-paying enterprise, and is impressed accordingly. His vision of the environment is thus narrowed, and his mind thus preoccupied with what in itself, if legitimate enough, is but of limited satisfaction eventually. The other companion, the one who has been rightly educated to see deeply and broadly, to think comprehensively and to enjoy every aspect of every outlook, may in his way also see how the neighborhood can be improved so as to render much greater profits than now; but he can see also what is denied to his companion, all the beauty, the history, the variable use and worth of the landscape — the geology, the botany, the biology, the astronomy, the poetry and art and natural religion — all that the landscape holds and offers generously to everyone who can fully see, think of, and appreciate. Ever after, when the mind of the two men revert to this particular walk, what a difference in content and scope and satisfaction will accrue to them! To the mind of the rightly educated man there must also come pre-eminent satisfaction that he was prepared to reap so lavishly. To the wrongly educated man must there not come sorrow, instead, that there had been such a narrowing blunder in his preparation for life? If there does not, then is there added another source of sorrow still, in that he must go until life's end so blind to the higher satisfactions and the better compensations. Not what is for us, but what we can appropriate and appreciate, enters into our deeper natures and makes us glad.



CHAPTER XVII
THE GREAT TRANSFORMATION

The intelligence of each year of growth is commonly misunderstood by those who are called on familiarly to observe it, and very few apprehend the zones of change through which a clever girl approaching womanhood is apt to pass, or understand that temporary displays of caprice or coarseness, or melancholy, or irritability are only expressions of physiological changes consistent with general healthy growth.

S. WEIR MITCHELL

Our deeds carry their terrible consequences, quite apart from any fluctuations that went before,—consequences that are hardly ever confined to ourselves; and it is best to fix our minds on that certainty instead of considering what may be the elements of excuse for us.

GEORGE ELIOT

It is dangerous to awaken the imagination without a heavy ballast of principle.

C. D. WARNER

Ignorance, which in matters of morals extenuates the crime, is itself, in intellectual matters, a crime of the first order.

JOSEPH JOUBERT

If a man knew all good and evil, and how they are, and have been, and will be produced, would he not be perfect, and wanting in no virtue whether justice, or temperance, or holiness? He would possess them all, and he would know which were dangerous and which were not, and guard against them whether they were supernatural or natural; and he would provide the good as he would know how to deal both with gods and men.

SOCRATES

CHAPTER XVII

THE GREAT TRANSFORMATION

Who shall suitably portray the gradual descent of the life-currents from careless, free, joyous childhood, through youth into the oftentimes fell Avernus of what is called adolescence? Strange indeed have been, before this change takes place, the notable remouldings of the body outlines; equally strange, as we have seen, the changes in thought and feeling; strange too the new courses of conduct that are developed, as these unsteady steps toward adulthood are taken by the rapidly-growing, much anticipating organism!

Concerning the characteristics presented by adolescence, especially in its earlier stages, it should be remembered that they are directly attributable to the using up of force by the peculiar development of the organism, just preceding this time. So rapid, often so cyclonic, has this been, that everything else, from digestion to muscular activity, from heart to brain, from sensation to imagination, has had to be more or less denied, in order that sufficient nutrition and force could be afforded for the development of the specific sexual organs and functions. Generally speaking, it has truly meant what Rousseau called, "a new birth" of vital activity. Increase in size has been and often still is very rapid, requiring unusual amounts of food and prolonged periods of

sleep, alternating with appropriate exercise, to maintain it. Because of this there is also unusual liability to what are called perversions of nutrition, and consequently to a consequent loading of the various tissues, and especially of the blood, with certain products that are veritable poisons, which may be so persistent in their effect that often the whole health career of the individual is predetermined by them. Again, the heart, although proportionately increased in size, beats weaker and often slower; the appetite is capricious or poor, and the digestion is variable in regularity and completeness; the extremities are cold and weak; excretion is interfered with and altered in character; the brain easily fags, and the intellect and feelings become, either irresponsible or whimsically responsive even to stimuli that are most appropriate. Along with all this, attention and judgment are more or less perverted and unreliable, and things absolutely harmful are very apt to become as fascinating as they are apt to be misleading and destructive. Altogether, the condition is one giving evidence of scattered force, seeking concentration; of unreliable ideation and emotion, yet seeking appropriate expression; and of tendencies that are as full of danger as they are weak and variable. This is a time also when some of the most characteristic inherited traits first become manifest. One of the most important of these is the now clearly recognized condition known as "heterogeneous personality," in which the several elementary characteristics of the two lines of ancestry have not been stably blended in progeny. Thus, it may have been noticed that a certain child one day or another, and

for a longer or shorter period, had "favored" one parent or line of ancestry so unmistakably that it had seemed to be its descendant very chiefly; only, however, to disclose on some subsequent day or period a very similar likeness in reaction and conduct to the other parent or line of ancestry. This alternation of personality, which favors now one and now another side, is often not very apparent until the period of puberty and youth is approached. During this period, however, it is a prolific source of the conflicts and exhaustions and deflections which so characteristically belong to it. Until now sleeping quietly in the cozy depths of the individual's nature, the rapid changes of impulse attendant upon this period serve especially to awaken untoward tendencies, which afterwards must be severely reckoned with, in connection with all that vitally concerns the developing organism. Especially is this the case in respect of certain predispositions to breaking down, either from irregular and insufficient development, or from disease and accident. While, on the one hand, curiously resisting acute diseases as never before, the organism at this time, on the other hand, is peculiarly liable to the development of certain affections, especially of the nervous, the circulatory, and the respiratory systems, that are slow of development and apt to be lasting.

Up until the time of puberty and early youth almost all manner of experience had been impartially welcome, and responsibility for results had been either unregarded, or, effectually laid off upon others. Before this everything had been simple and almost always self-centered and self-measured. Now

begins the influence of a new series of suggestions, and the rise of certain new applications of old processes to the solving of every vital question. Now there is introduced into consciousness the exceptionally dynamic appreciation of the fact of other selves, and of something of their needs in the animated struggles for existence and prosperity. For the child, if he only were self-satisfied and did not have to expect too severe a settlement in consequence, the world was pretty much all good and life all pleasurable. Now, even when his own satisfaction requires that someone else shall enter in and be a partner of it all, its joys for him alone are seldom if ever more than half-joys. Something mysterious makes it so — but so it is; as every young life more and more illustrates, and every attempt to have it otherwise ruthlessly discloses.

Undoubtedly, during the period of youth and early adolescence there arises as never before a vivid consciousness of this new something within, which is calculated so influentially to stay and modify the whole course of life. As yet there have chiefly been felt the restraints of the outside forces found in the home, school, church, or society. With the rise of adolescence there has come the perception of a similar restraint, welling up from the inner depths. Of course, it has been there in the making all through the years of childhood. Every act of obedience to outside dominance has paved the way for later recognition of the dominance within. But not until adolescence has there been a definite consciousness of this, or ability to refer it to its proper source. The adolescent knows that heretofore he has often had

to put the brakes on or else run into danger. But not until now has the sense of this self-breaking — of “inhibition” as it is called — been clearly recognized as a part of his own constitution. This marks the sure advent of an epoch in his life, one which is to be freighted with many experiences, both strange and momentous, and yet which is so fascinating that he soon forgets his child-life, as something almost foreign to his history. Forever after this advent he must look back, if at all, through the dream-mists of his new life.

With the child's experience of restraint, there had frequently enough been a transitory smart and disappointment and grief; but soon it would all get over, and the world appear again as full of joy as ever before. With the inhibition that develops later on, however, there is not only the deeper reaction toward discomfort, but a deeper and more permanent impression of it, one which will not be entirely superseded by absolute return to joyousness, try as he will. By this time, the mere fact that others are considered renders such a return more difficult, and the probability of an organic resistance to such a return much more certain. The grooves of change now wear deeper and in a much more prophetic fashion than ever before; all the energies of body and mind tend to focus their activities in certain more definite directions; the spirit seeks less diverting channels for exercise; everything is kept longer in consciousness, while the range of this is more or less narrowed in many new ways to correspond.

Often, for a time but a single bodily habit, or idea, or cluster of ideas, will take almost absolute posses-

sion of the mind, and rule quite as tyrannically as interferingly; while, if ideation or even bodily experience in general is fertile enough, the whole accompanying emotional tone is apt to become so changed, especially so lowered or erratic, that anything like an equally fertile exercise of mental and moral strength is denied. Says Dr. Folsom: "There are often excessive shyness or bravado, always introspection and self-consciousness, and sometimes abeyance or absence of the sexual instinct, which, however is often of extraordinary intensity. The imitative and imaginative faculties may be quick. The affections and the emotions are strong, vehement dislikes are formed, and intense personal attachments result in extraordinary friendships which not seldom swing around suddenly into bitter enmity or indifference. The passions are unduly in force in a character which is said to lack will-power. The individual's higher brain centers are not well inhibited, and he dashes ahead like a ship without a rudder. . . . Invention, poetry, music, artistic taste, philanthropy, intensity and originality are sometimes of a high order among these persons; but desultory, half-finished work and shiftlessness are much more common. With many of them concentrated, sustained and persistent effort is impossible. Their common sense, their perception of their relations of life, their executive or business faculty and judgment are seldom well developed. The memory is now and then phenomenal. They are apt to be self-conscious, egotistic, suspicious and morbidly conscientious. They early become victims of insomnia, exhaustion, hypochondria or hysteria, and they offend against the

proprieties of life and commit crimes with less cause and provocation than other persons. The majority possess an uncommon capacity for making fools of themselves, being a nuisance to their friends and of little use to the world."

Such being the case, what wonder that even the semi-consciousness of all this is very apt to be more or less painful, and that to the young sufferer there is not very much presented that offers hope of improvement! The joy of child-life has been exchanged for the pains of a new birth, which, however, seem, upon the wisest possible estimate by those who have to endure them, to be almost as useless as they are permanent. Consequently, for his comfort as well as for his everlasting good, the sufferer should very early be made to know that his own experiences are not exceptional or individual, but common and racial. Let him learn also perseveringly to react to them with becoming intelligence, and wholesomeness. If he does, the organism itself will soon automatically respond more or less perfectly to the quieting influence of curiosity satisfied, and of intelligence approved; and, in time, he will emerge from his storm and stress period with chances greatly improved for becoming an adult after his own best premonitions, as well as after approved standards. For, when properly taught, there comes, if slowly yet at last clearly, into view, the idea, that all this commotion of immaturity is beneficent, in that it leads to finding out the best means of conserving and developing every characteristic of the human spirit, and, what is better still, of directing it into the most satisfactory realization.

Moreover, every tendency tenaciously to hold pessimistic or self-deprecatory ideas too closely, or to react badly to ordinary experience, should be vigorously supervised and guided. What though the day be cold — does the habit of reacting shiveringly do the human being any good? What though pain does seize the head or back or stomach? The habit of making a fuss, of seeking baby-like to be coddled, or of drenching oneself with remedies, is neither developmental nor healthful. What though disappointments big or little do come? Why, react to them resolutely as though all the world and all of life itself were at stake. What though repeated or persistent moodiness or low emotional tone does obtrude and dominate and cut one off from everything most desired or needed? Will an equally bad habit of reacting help recovery or assure future happiness? Surely not; and it were far better that, instead of the youth's being allowed to develop the habit of believing otherwise, someone competent should undertake thoroughly to instruct and convince him that every such significant fact in his character-building should neither be trifled with nor cowardly ignored. Let him patiently be led into the habit of thinking and affirming in detail that if one goes through life with head fallen, eyes to ground, heart foreboding, thought always perplexed, and feet and hands tremblingly timid, then, surely, will suffering appear only as the inexplicable fact, the useless travesty, the horrid evil, which degrades God himself, as well as condemns man everlastingly. He should be taught that every form of suffering should preferably be allowed to work out just such beneficent effects in his nature

and destiny as he reasonably desires and insists upon securing for himself; also let him be influenced firmly to believe that if he walks the earth with tread as firm as the rock-bed itself, with head erect and self-carried, with eyes to sky or the distant horizon or upon the bright beauties everywhere abounding; if he walks with heart full of the joy which is indeed the "grace of God," with mind curious, alert, comprehending much and appreciating all, with hope sure and steadfast; then, what matter indeed if he does come to be even permanently lamed, or blinded, or bethorned, or otherwise misfortuned? He nevertheless knows and can appreciate so much that is enjoyable and useful and hopeful, that it is possible for him to see that even the blackest cloud, the stormiest day, the most terrible pain, the deepest despair, the most unfortunate venture, may imprison a splendor that is his to realize, if only he wills to do so and learns how. In fact, such an one must come to realize eventually, that so long as he remains a sentient, impressionable, conscious being, just so long will there be, must there be, not only discouragingly painful contrasts in his experience, but encouragingly joyous reactions and realizations, as well; and that if it were not so, he would surely atrophy and degenerate, and be "lost" in an irrevocable sense. Every youth should be timely and thoroughly convinced that even severe pain itself, instead of being a merciless foe, is very often the most beneficent friend of humanity, especially to those persons who have learned and who properly appreciate its influence upon the life of sentient and spiritual beings too thoroughly for reasonable doubt; moreover, that this law of

growth by painful experience never fails of compensatory rewards to those who fully appreciate it and persistently endeavor to profit by it. Really, "My yoke is easy," it says, "my burden is light"; and so indeed it is, when compared with the chains and sorrows that result from ignorance, and disobedience, and a too easy life.

Keeping always in view, then, the conclusion that the only way by which the pains of this period as well as of later life can either be prevented or remedied is through the application of accurate knowledge, and this in due season, we will all in time become thoroughly convinced that every youth should be taught that one of the most important things he can ever learn is how to find the good that lies hidden in all evil, and so to self-direct his life, in spite of pain and allied obstacles; and that by habits rightly initiated and persistently maintained unto the very end, he will always be helped rather than hindered. For all experience shows that in this way can he best be able, at least to the most serviceable and permanent extent, both to conserve the elements with which he is originally endowed, or to make them over into a better, more healthful order, for himself or the race. So true is this, that whenever later one does find himself sorely scattered, broken, impulsive, weak, wabbling, or ill or dejected, he will proceed automatically and at once, not as many have been wont to do, foolishly to whine and give up or perhaps do worse still, but sensibly to clarify his aims, assume self-direction, and thoroughly to realize, through the force of habit in daily practice, just that very thing which he truly aspires to be, rather than the lesser

thing that circumstances have seemingly tried to make him. In support of this, let, say, Professor James' chapter on "Habit" become the daily reading for a time:—note how this wise man so persistently inculcates the idea that by habitually practicing that which we would become, we in time must surely become it, to the lessening or exclusion of all other growths. Let it also be clearly inculcated that mere sentimental wishes and resolutions avail little here, beyond a very simple and forceless initiative; that even a whole night of prayer and most sincere promise or pledge, is easily dissipated by one sip of the intoxicant, or one kiss of waywardness; that dalliance with sensuality of any kind, even in imagination, effectually neutralizes the influence of ever so genuine agonizing over foolish indulgence; that a single, irregular wastage of a night may and often does disturb the balance of nerve-tone and mental activity for days and weeks, or, possibly, forever, especially in some temperaments. Moreover, that even so must it ever be with gluttonous feasting; so, with the tides of feverish gaming; so, with uncalled-for physical recklessness even when dignified highly, as by the term "work," or "athletics." On the other hand, let it be made quite as clear that one can most confidently trust to well-selected beginnings and good continuings, permanently to secure the desirable and longed-for comfort and prosperity,—trust, in fact, that one day of doing what is absolutely right may be the salvation start, or may become the dominant purpose and work, of one's whole life, and with corresponding satisfaction. For the one basal fact is this: just as are our initiations and

our common habits of eating, drinking, and excreting; our habits of sensation, thought, or of self-directed emotion; of imagination and aspiration; and especially our habits of constantly and persistently acting in any particular direction; so, in fact, are and will be, every detail of our reactions to environment; so, in fact, are we, so may we be, will we ever attain and be, both in health and longevity.

Youth should be taught universally to see for themselves that habit always depends absolutely on the power of initiative and repetition, plus that of persistent repression. Physiological psychologists tell us that, while certain other parts of the brain constitute the instrumentalities of the sensory-motor and automatic and impulsive activities, it is the fore-brain, so well-developed in man and so important, that is chiefly the seat of the higher powers — those of initiative and inhibition. It is these indeed that constitute the crowning characteristics of human beings — imagining, reasoning, idealizing and planning far-reaching results. Undoubtedly, initiation and inhibition are the most important of all our characteristics; but we must nevertheless not lose sight of the power of persistent self-activity and its ultimate usefulness in character-building,— the inherent power of the pulling-down self, or the lifting-up self, so frequently thought of as being of negligible consequence. Indeed, it is not unreasonable or mystical or imaginary to say with such students as, for instance, Wundt, that “there is always something more in our conscious life that can be summed up from its more obvious phases”; in other words, that in addition to our thoughts and feelings as such,

there is always the something that we properly call "the Self," with all its determining force and direction. And, I take it, we may all be, as well as actually will be, "distinguished," just to the extent only to which we possess or cultivate this self-same power of self-control and self-direction, and couple this with the energetic, intelligent, persistent activity of everything required by this. Nature may always be depended upon to furnish the requisite mechanism; common consciousness to furnish the ideal; practical experience to give sound hints as to the better way; but we ourselves must always furnish the aim and the directing force,— something quite possible to us, generally, if only we "will" to have it so.

Undoubtedly the term "will" is a term much out of vogue in some circles; yet science as well as experience says, "Use your wills to keep your thoughts and feelings and efforts rightly aimed and going, and Nature will do the rest, without fail." In every clearly defined act of volition, the cue is taken from vivid ideas furnished by attention. Hence, if we learn to attend to proper ideas, we may be sure that entirely proper activities will flow naturally, even along the oftentimes much more useful lines of greater instead of lesser, resistance. Says Professor James again, "Habits of attention determine largely what experience shall be." Of course the line of least initiative and least resistance is commonly so attractive, that we readily yield to the "vertiginous fascination" of the broader, seemingly easier, way; and why we do this, we scarcely know. Nevertheless, this is neither the way of health nor of virtue, nor of life, in any better sense. Every such yielding, in no

matter what direction, may seemingly mean little or nothing at the time; yet both experience and psychology teach us that every such yielding will surely leave its furrow, its stain, its rust; and, like the scar after the wound, we must remain in consequence just so much disfigured and weakened forever after!

CHAPTER XVIII

ADOLESCENCE

The senses folding thick and dark
About the stifled soul within,
We guess diviner things beyond
And yield to them such yearning fond,
We strike out boldly to a mark
Believed in, but not seen.

ELIZABETH BARRETT BROWNING

All of us have our moral discontentments. We all think that society should be reformed in certain respects. Just to this degree each of us is moved to prescribe a rule of conduct in this case or that, since the publicity of the ethical judgment carries just this sort of presumption.

MARK BALDWIN

Be men, not beggars. Command all
By one brave, generous action; trust
Your better instincts, and be just.

JOHN GREENLEAF WHITTIER

Personally * * * I have a passion for being independent of the world, and of every man in it.

GEORGE RIPLEY

Most people have no patience with the young skeptic, seeing only a venturesome and arrogant spirit and a few stale and threadbare doubts. To me, the doubts are less instructive than the fact of doubting, and what this fact means to the young soul feeling his way to an independent, rational world-view.

PROF. DUVAL

Have courage to use thine own understanding; become a man; cease to trust thyself to the guidance of others.

IMMANUEL KANT

CHAPTER XVIII

ADOLESCENCE

Adolescence, the period between youth and adulthood, is often embarrassed by unexpected, perplexing and inexplicable doubt. For the first time do certain awful questions concerning existence and destiny arise. First, also, do criticisms respecting the commoner problems of life and current teachings and explanations bring their own trains of trouble, while philosophy, religion and ethics hang in a balance that is apt to be weighted unduly in favor of the painful side. Happy the adolescent who does not have his experiences of doubt crystallize into a permanent habit of doubting that can only be broken with difficulty, if at all. Many people are thus afflicted, and, not being able timely to recover themselves, are obliged to go through the whole of after life doubting wholly or in part almost everything they have learned, and almost everybody they have come into contact with. Be it the strictest intellectual truth, the most scientific generalization, the clearest insight, the most useful practice, their own feelings or logical processes, or the future life, or the wisest and best people they have met — in every case, these people are apt to be held in the permanent grasp of such a nagging uncertainty that only discomfort and dissatisfaction are possible to them.

This, however, is entirely a matter of peculiar con-

stitution combined with wrong bringing up. If noted in childhood, it is generally easy to overcome it, by inculcating such habits of discrimination as will lead only to normal doubt concerning properly doubtful things. If first noted in adolescence, it is certainly incumbent on those who know the real significance of any sort of protracted wrong habit, to bestir themselves effectually to break this one up, and to substitute a better one in its stead. In attempting this, however, let it be the rule always, never to stop with negative instructions, or with prohibitive restraints; but always and persistently to inspire and instruct and discipline the subject until more constructive habits shall be formed. Substitution is here, as elsewhere, the plan by which evil can be effectually overcome. Put in the place of doubting a rational belief in something worth believing, and, psychically speaking, the work is done.

This leads logically to the conclusion that no adolescent's education should be considered complete until he has been trained in the wholesome practice of ascertaining the truth for himself, and in founding his belief, at any rate for the day, upon his own conclusions, even though these may have to be reconsidered, or even corrected by others, later. The common practice of loading down the growing mind with all sorts of "improving" texts, obtrusively insisted upon and reluctantly or perhaps rebelliously accepted, is not the better way to establish the habits of reaction that will entirely and permanently suffice, either intellectually or morally. Every text, whether scientific, or esthetic, or ethical, or biblical, ought to be used rationally instead of authoritatively

for the building up of a mental foundation, which, in turn, can be confirmed, so far as possible, by the concrete experience of one's own individual life, and assented to by a mind first become alert and even eager to receive it. Indeed if every adolescent revolted absolutely at every kind of "pedagogic stuffing," he could not from a psychological point of view be very truly blamed. Whatever may be for the best interests of his own nature, both innate and potential, ought to be developed naturally, or left to await a happier day. In the better days to come, this plan will prevail and ought to prevail universally. How much better this will be is seen even now in the as yet very exceptional instances, where individual experience is taken account of fully and in due season, in order that it may have engrafted upon it, or rather diffused through it, such goodly stores of knowledge as may properly be related to it, and such principles of thought and conduct as will best use these in daily life. What is needed, is not volumes of discursive memorizings of notes of detached importance, but a systematized brain, and this to every extent needed for subsequent adult endurance and service.

Simply because they have never been taught thus systematically to pursue and ascertain the truth and be guided by their own independent conclusions, adults very frequently break down unexpectedly, perhaps in the very midst of the most useful period of their lives. What good is right motive, or abundant will power, if the actual results of one-sided development are defective and temporary, only? Little good, comparatively, when we estimate

what can be done or is done when the case is otherwise. Even before adolescence is fully passed, the individual is often obliged to assume responsibilities which at least imply self-dependence for insight, and method, and result. Shall he be denied the training best suited for securing this, and assuring its permanency, as well? If he is thus denied, don't blame him for turning out to be either breakable, or even purchasable, when undue stress and wear shall have made some moment unexpectedly propitious. Of course, all through, there may be on the part of the adolescent himself many a silent yet none the less forceful protest against almost all the most wholesome pursuits — those which will most truly result in developing the self-reliance needed further on. Often, too, misleading conceit may be rapidly and unduly developed, and come later to be disastrously mistaken for genuine independence. So much the more need then of bringing to bear upon him suitable measures for supplementing these by a more modest conception of self and a greater determination to cultivate the elements which will promise the better outcome.

Self-dependency in the pursuit of truth is necessary, then, in order that self-dependency of the individual in practical life may be assured. There is no more pitiable sight in society than the adult that has never yet been effectively weaned from the youthful dependence consequent upon his second birth. During adolescence there is almost always an irresistible yearning for the hypothetical support, supposed to be obtainable from other and especially older personalities. Often, very often indeed, for

the young man or woman there is no proper person, such as parent or older relative, with whom he or she can get on sufficiently intimate and safe terms to admit of all the confidences and reliances naturally needed during this period. As a matter of induction from a large number of instances, the observer is prepared to say that a very high percentage of girls between twelve and seventeen years of age have no adequate fellowship with their own mothers, and that these in turn know almost nothing of the real life their young daughters are leading; and, furthermore, that this statement holds nearly equally true with respect to fathers and sons. This certainly constitutes one of the very saddest of observations; for it is at just this age, when blossoming sexuality not only makes adolescents bashful, secretive, reticent or tricky, but also sneeringly doubtful of the wisdom as well as the unwisdom of their elders. Especially is this the case, when these have not suitably prepared them for a just appreciation of their peculiar experiences, and worse still have given no promise of appropriate explanation or sympathy either at the time or in the near future; — a condition which is altogether too often found most seriously to interfere with whatever proper measures may be designed for relief of these troubles, later on. Certainly in any given case, these troubles are difficult enough to manage, and always need the exercise of utmost skill, rather than ignorant, complaisant blundering of any sort. Yet, for reasons that often cannot be discovered, how often do parents, instead of proving to be to their rapidly developing progeny such veritable helpers, seem, on the contrary, to

forget all about this period of their own lives, and consequently allow themselves to be persuaded that, inasmuch as they themselves succeeded somehow in living through their own adolescent experiences without help, their children must of course necessarily be able to do so, likewise. Practically, however, it frequently follows — what parents cannot fully realize often until too late,— that just because of this lack of proper instruction and companionship at home, their children have naturally gravitated to outside parties, who have neither been, nor ever can be, sufficiently favorable to their best interests to be entirely trustworthy. Moreover, the adolescent is quite as frequently encouraged to cultivate even an exclusive dependence upon these same outside parties for all sorts of ideas and coddlings and helps, which he so naturally craves for, but which almost as often as otherwise result only in seriously interfering with a proper development of native strength and stability. Eventually, such an adolescent may find that he has thus actually been robbed of his own birth-right, that is, of his right to stand, and walk, and think, and feel for himself, and has been given for this in return much worse than a mess of pottage, namely, certain weak-kneed, slushy, emotional, wrong-minded habits of unsafe dependence, which prove entirely untrustworthy in times of stress, or in the presence of danger, where well-formed habits of independence — intelligent, strong, and right,— would prove to be so reliable and so satisfactory.

Now, in the face of the consequences of such an untoward dependence on others, parents and everyone else who have to do with the guidance of young

people should labor forethoughtfully and hard to be acceptable and at the same time true helpers and true fellows in time of need; should labor in fact to inculcate and enforce habits of self-reliance and likewise of self-determination of their own destiny, while not forgetting to be appropriately sympathetic with them in all the sore discomfort and dangerous loneliness necessarily attendant upon the course of adolescent development. So often do these budding men and women exclaim, "I am so lonely; no one seems to understand me; what does everything mean, anyway?" and, being unable satisfactorily to get right answers, or to explain things for themselves, and often unable to get help for their loneliness in their own homes, they rapidly become limp and dependent, and later so discouraged and perplexed that they seek what they imagine will help them at sources not more reliable than their own broodings, but only to suffer still greater disappointment and pain, later on. Hence it follows that parents themselves should seek to be as actually and as truly companionable with their adolescent children as possible, should study persistently and not haphazardly to understand them, and should see to it that each adolescent acquires the habit beyond deviation of ascertaining the truth, standing on his own feet, depending on his own resources, and assuming his own personal responsibilities, all according to the best ascertained laws of natural growth.

All are agreed, scientist as well as educator and philosopher, that adolescence is likewise the time when religion, as a quieting substitute for understanding of, and obedience to, law, is especially apt

to become an interest so warm and personal that it may possibly give wrong direction to the entire course of future development, instead of the right direction that is so sincerely desired.

During childhood religious feeling, if experienced at all, is, with perhaps an occasional exception, apt to be too superficial to be lasting. But when the adolescent once becomes aroused to the importance of religion, the verymost depths of human nature are touched, and the results may be very permanent indeed. Under the sway of some passing excitement, or as a result of inherited or early initiated characteristics, now first become consciously realized, the adolescent feels himself in the embrace of all that is holy, and realizes for the time being a kind of emotion so fascinating that it easily becomes "set" as a somewhat tyrannical standard of judgment and practice and aspiration for the near future, at least. Heaven and earth now seem surely able to meet in the heart of his own thought and feeling, and consequently he confidently expects heaven surely to draw near and envelopingly, while earth unclasps him as it recedes. Likewise also does he feel just as sure that now he must necessarily enter upon the way that leads to significant and unchangeable conclusions, and to equally important action, as well.

Yet, it must be said that adolescent religious feeling, when wrongly understood and estimated and consequently mismanaged, as it so frequently is, may be, and unquestionably many times is, seriously detrimental to the future interests of the individual. Being thus early and thoughtlessly set as a standard for guidance and attainment, it simultaneously seems

also to set a limit to the acceptance of those ideas and practices that are most serviceable for realizing the spiritual standard that his subsequent life requires for continued prosperity and ultimate salvation. If we note carefully one after another the people who from childhood on have been regular attendants upon religious services, it often seems very questionable whether or not they have actually grown in grace and knowledge to an extent corresponding to the sum total of their so much lauded "religious exercise." Of course, it is often said by way of conclusive "explanation" that "they have not had faith enough," and the like. But there is really no necessity, in order to account for the paucity of results, thus to malign these truly good young people, even suggestively; the simple, sufficient fact being, that all the supposed needed and acceptable means of grace, so early set for them, were set in such a narrow measure that they soon reaped the entire harvest within these limitations, and have gained little else since then. Upon their impressionable natures, the exclusive desirability or need of attaining to certain fixed results, crystallized forms, lifeless formulæ, and antiquated customs, were so early and so impressively fastened, that they have never been able, or else have never dared, to grow freely in any direction, even within the stunting limits thus authoritatively fixed and presented. Hence to blame them for not being more active and effective in spheres which their own experience has forced them to outgrow, or for not strongly feeling that the religious ideals of their earlier life are quite sufficient for all time, is as unjust as it is foolish. The real blame

lies conspicuously with those who failed to feel and think and act aright at the time when there was so much need of beginning what would have proved acceptable and useful unto the end.

The fact is, the Way of Higher Living from the beginning to the end requires of the religious experience something very much more and very different than the usual course. It requires that the earlier estimation of the religious ideal shall be conceived as one implying perennial growth; that the individual shall be taught to feel that he has absolute right thus to grow continually toward an ever clearer and clearer standard, as well as to the use of every means which shall favor this progress; that from time to time fresh forms of expression may be and shall be conceived and permitted, in which to note such growth, and accurately to convey to others the evermore correct notions of processes and results; and that results shall be estimated in terms of fidelity to growth, rather in those which express finalities of any kind. Nor should the growth encouraged ever be allowed to become one-sided. It is just as religious, and is certainly just as Christian, to develop the body as the mind, and the mind as the spirit; the sin in either case being that one is unduly developed at the expense of the others, and no corrective process admitted as being necessary.

Again, simply because the earlier modes of religious excitement tend to satisfy natural self-flattery is no reason why it should be allowed to set limits that shall subsequently interfere with proper development along altruistic lines. Every lesson accurately learned, every social function properly en-

joyed, every bit of manual labor rightly proposed and done, every walk and conversation clearly directed, should be considered as truly a Christian exercise, as a prayer, or hymn, or exhortation. All these ordinary as well as exceptional experiences are truly Christian, however, only in just so far as they prepare the personality for truer, higher work all the life through, and no farther. Daily life and all its duties, as the most direct expression of God in the soul, should certainly be the entire object of adolescent religion, and this no matter whether the immediate "feeling" accompanying this is so satisfactory, or not.

For the adolescent, then, it no longer should suffice that he be expected to gain from the instruction of any one person, or the pursuit of any one line of thought, all that he needs for laying foundations for future struggles with sin and stress. This is not the world of twenty centuries ago. The stresses and emergencies of life do not today confine themselves within the limits of Eastern intuitions and practices, or of Medieval interpretations of these. It takes more of physique, more of mind, more of soul, a greater mass of personality, in every sense, to keep one's hope sure and steadfast, than in those old times or in any of the times in which Christian leadership has been dominant. Consequently what is now pre-eminently needed is, that every adolescent shall be surely and broadly grounded, not in the means for useless controversialism, but in the principles of true life and growth; shall be encouraged to see that the God of Bible truth is also the God of scientific truth, of moral truth, of literary truth, and of all

manner of life-giving sources and helps. Let religion come to him as Faith in God, in a continuing and perfecting creative energy, not as faith in some particular notion of God; as faith in life, not in some crystallized conclusion as to its meaning; as faith in growth of our knowledge of both God and his universe, not in some ignorant and cowardly superstition which needs to be "defended." A faith that is worth while needs no defence from man. It affirms and defends itself. How misleading and destructive is the teaching that bases everything on *forms* of faith, rather than on the *potent vitality* of faith, is seen in the numbers who are all at sea in respect to such concepts as the "miraculous conception," the "divinity of Christ," the "resurrection of the body," the "trinity," and the like. Faith in these never saved anybody from anything. Faith in the life which permeates all good, whether new or old, saves everybody, young or old. In this one and true faith, every adolescent should be instructed and trained so thoroughly, that, no matter what shall come to him — grief, loss, pain, degradation, calumny — he shall be able courageously to turn his face Fatherward and, in the firm trust that inasmuch as He can do no wrong, so no essential wrong can ever permanently prevail with his children. To him, God should be the great Father Arm actuated by the sweet Mother Spirit, to whom all may turn, "even as little children," not with all sorts of literal befogments and exaltations of even biblical creatures above their Creator, but with open-eyed confidence in The Father's stability, good sense and wholesome regard for his, for everyone's, crying needs, in the

midst of the wilderness of this life. Surely it may be unquestionably affirmed and believed that God is altogether capable of creating, preserving, and perfecting his universal interests, and that it is man's high privilege to try to understand the Creator's purpose and methods, and govern his life accordingly.

That such a faith may be gained only by the proper direction of adolescent religious instincts in accordance with the broader and truer understanding should be seriously considered by every religious instructor or persuader is increasingly certain. Half the trouble with present-day religious conceptions and practices comes from indefiniteness, both as to faith and its contents; an indefiniteness, too, which many of the peculiar kinds of biblical regard of the day do not serve to obviate. Today the Bible comes very near to being no Bible at all, so far as personal vital contact of the masses is concerned; while to the more educated reader it often comes as such a battleground for all sorts of ghostly revellings that he is apt to get tired of it, and take to something else. While Matthew Arnold by his inspiring books, "God and the Bible," and "Literature and Dogma," has restored respect for the Bible to many of his kind, it needs another and greater than Arnold to bring it back to the private library of ordinary readers for more constant and joyous acquaintance.

Surely, and above all, the home of every adolescent should be a spot where instruction and worship, not "dutifully," after some prescribed manner, but truly and effectively, after the better promptings, shall be sustained. How to secure this in this hustling age

is somewhat of a question, and will continue to be so until we all find out that it is more worth while to live than merely to get a living — often so much beyond our needs. Yet, with the idea of the greater need and unequalled use kept steadily in mind, home worship is even now possible to everyone, at least so far as everything essential to spiritual growth is concerned. To this end, let the Bible be expurgated of all that does not contribute to spiritual edification but rather to selfish, cruel and unspiritual practices, and then let a selection from the rest be read daily, even in the good old-fashioned way. Likewise, let the little volume, "Prayers of All Ages," or some similar compilation of the best expressions of religious aspiration, furnish prayers, which shall be read day by day, in turn. These prayers, voicing the gratitude and aspirations of the day, must certainly realize to everyone who hears them the wholesome influence of the very cream of spiritual instruction and aspiration and comfort. In addition, when convenient, and especially on Sunday, let certain of the better revelations of the deeper human natures be read, over and over, or, better, be committed to memory. A recent Christmas present included "Rabbi Ben Ezra," by Browning, "The Eternal Goodness," by Whittier, "Each and All," by Emerson, and "My Legacy," by Helen Hunt. What a goodly source of life would such a collection if properly extended be, especially if there were added readings from inspiring biographies, histories, essays and poems. More than all, perhaps, in order to make the true spirit of worship abide in the home, every meal should be looked upon as a communion service.

to be as distinctly in remembrance of the true religion as possible — yet not so much by actual conscious recognition, as by dearest fellowship and noblest realization of this. That such a conception of the home table would do away with much of the common gossip, slander, triviality, harshness and grossness of ordinary meals is beyond question. To doubly sanctify all this, let the Heaven-turned heart regularly listen to something like, “Heavenly Father! we remember all thy goodness, all thy will concerning us, our fellowship in the true life, and our constant need of the Christ-like spirit”; and be edified and assured accordingly. Surely, the adolescent, educated and inspired by such daily faith and reverence and devotion in the home, will seldom fail to have at least the beginnings of Higher Religious Living so fashioned in his mind and heart that he will developmentally respond to them throughout his entire subsequent career.



CHAPTER XIX

MANLINESS AND WOMANLINESS

In morals and social action, as in physics, it is common to find that we act under the dominion of a number of influences, and submit in our decisions to what the physicist calls a resultant of forces.

S. WEIR MITCHELL

I contend that we can educate young girls in such matters without injuring them mentally or physically in the slightest degree. I offer no suggestions that make them feel uncomfortable; I let the suggestions and questions come from them. Let them ask questions about whatever comes to them, and by answering them in a faithful, truthful way you can satisfy them without hurting them in the least.

DR. RACHEL HICKEY CARR

Ignorance of evil may sometimes become the active foe of innocence.

CLARA MORRIS

Blessed are the pure in heart for they shall see God.

BIBLE

But in me lived a sin
So strange, of such a kind, that all of pure,
Noble, and knightly in me turned and clung
Round that one sin, until the wholesome flavor
And poisoning grew together each as each,
Not to be plucked asunder.

TENNYSON: "THE HOLY GRAIL"

CHAPTER XIX

MANLINESS AND WOMANLINESS

It is not unusual for the reading world to be somewhat seriously reminded of the tendency of modern civilization to over-development of masculinity and femininity, respectively, even to such an extent that the two sexes find themselves on opposite sides of a biological and temperamental chasm difficult to cross. Certain it is, that in altogether too many instances, over-refinement of the feminine nature as such, and over-development of the masculine nature as such, has reached a degree which renders anything like accurate and stable comprehension, one of the other, almost impossible. While, of course, no man at any time in human history has ever very accurately comprehended woman's characteristics, or she his, it is just as certain, that at no time has there ever been a greater need of such comprehension than at the present. For it is quite probable that the common tendency to emphasize this fundamental disparity has of itself no little to do with producing some of the most serious perplexities that are felt to surround the entire sex problem, especially as manifest in modern marital and parental relations. Certain it is too, that in just this accentuated disparity may most frequently be discovered some rational explanation of so much infelicitous adaptation, if not of some of the more useful indications for

effective remedy. At any rate, it may be best to hold tentatively, that sex and fellowship are by nature so closely associated that fundamental physical or mental or moral disparity, and especially sexual disparity, shall always be given exact weight in every consideration of social problems, where due regard to the importance of the natural dependence of each sex upon the other may furnish the only key to their solution that is practicable.

In just what the unendurable and unmanageable disparity between the two sexes may consist is a matter of somewhat dubious speculation. Some affirm that it is essentially physical; others that it depends upon the exceptional development of the essentially unreasoning characteristics of the human, especially woman's mind; again, it is said that the whole accentuated difference is moral, and hence a matter of fundamental motive. Probably it belongs to the entire summation of woman's nature; and, just as truly, of man's nature also. The fact is, the whole world is growing rapidly in conscious power and achievement. It ought to be a congratulatory fact that each sex is growing more and more definitely in the direction of its own vital purpose and endowments, even if temporarily this is bound to result in more or less infelicitous adjustment in home and society; for it may be, also, that the additional knowledge and energy necessary to obviate and remedy this will also prove adequate compensation in the end for all the present commotion and dubiety. Surely it may be believed that whatever danger now impends is not beyond the power of a higher experience, either individually or collectively, to remedy.

In children, consciousness of sexuality is, or ought to be, scarcely appreciable. As yet, the bodily structures and functions in both boys and girls are as nearly generic as certain prophetic differentiations will allow; a similarity which should be maintained, so far as thought and feeling are concerned, until as late a day as possible. Let them be children simply in their own childish manner just as long as possible, and not get notions of being, or ambitious to be, men and women, until actually necessary. Precocious physical growth or mentality is bad enough; but precocious sexuality is a misfortune, and always the result of a mistake if not a crime on the part of someone; and it should be prevented to every extent possible.

Usually, the first impression concerning sexual differences is vivid; then, often, in the currents of ordinary life there naturally arise frequent enough repetitions of similar ones to emphasize this. Added to this, the usual custom of repressing curiosity and of denying accurate knowledge, while carelessly stimulating illegitimate knowledge by all sorts of suggestive innuendo, serves to keep up a psychical tension that necessarily leads to a permanency of attitude and preoccupation which in no sense is helpful or good. In this way, an insistent idea of sexuality is often allowed or even forced to develop in the young mind, which interferes with every subsequent attempt to learn legitimate things, or to grow naturally, during the subsequent phases of physical and moral development. Scarcely anything is more common than the complaints of youth and young adults, that whenever they make attempts to attend fixedly

to some lesson or duty or privilege, there interferes such a vivid idea of insistent sexuality that the matter in hand cannot be successfully grappled with. Often, especially in those who are temperamentally predisposed, the frequent recurrence of this experience leads in the end, if not to vice, then to invaliding depression and inefficiency that is most discouraging. Moreover, in almost all such cases, there is a definite history of untoward shock, repetition, or tension, or of all combined, to which the trouble may in part be referred — a history which very often might have been and should have been prevented at the start. To avoid this altogether unhappy event, everything about the person of children,—their clothing, conduct, conversation and opportunities for social contact,—should be strictly managed so as not to emphasize any possible anticipation of later sexual differences. Some of the most serious crimes against childhood are the so common, ignorant and regardless customs, which serve precociously to make prominent in consciousness that which all science shows had better be kept in abeyance as long as possible. These include many of the children “fads” of the day — the parties, the dances, the societies and “services,” the vanities of every kind — all of which have been allowed to arise without due regard to their probable influence in developing an exaggerated or morbid sex-consciousness, and in the laying of foundations for uncontrollable misery later on. Nor should the influence of the moving picture in this respect be so disregarded as it commonly is. Nothing could be worse than so many of the suggestive scenes that are calculated to stimulate sex curiosity

and impulse, without legitimately gratifying them. Parents should be ever alert, critical, and protective, here; and persistently so.

So, likewise, does emphatic importance attach to all the expectations from which there result men that are too "manly" and women that are too "womanly," or the reverse, ever to be capable of permanent fellowship, later on. Often the man with an exaggerated or belittled sense of "manliness" does not find the woman with a corresponding sense of "womanliness" to meet him half way in the stresses and struggles of home, business and society. He too often tumbles down or wanders in perplexity, or, for awhile, bunglingly tries to adapt himself to the situation; but, in time, he is sure to outgrow it all, and to come to shrink from and hate it all; and then, trouble of a serious nature impends, and this is not likely to be easily prevented. Or, the sex-perverted woman, pitted against the similarly perverted man, may first become offended, then hurt, then repelled, and finally permanently disgusted, beyond amelioration. In either case the situation is both supremely painful and dangerous, and obviously needs providing against from babyhood on.

It certainly were better by far to avoid this if only partially, as is more likely to be possible. While it should be understood that "manliness" and "womanliness" of themselves are neither good nor evil, let it be remembered that the real problem is simply and entirely, how can men and women live together and serve their day and be reasonably happy and prosperous. In this respect, over-development, either of the one or the other, is quite as dangerous as is un-

der-development. The remedy, undoubtedly, is a well developed, well bred individual, who has been thoroughly instructed and trained from babyhood on, and in every needful and safe way. Short of this, or beyond it, lie danger and distress.

Especially does this become important as the period of puberty and adolescence, so full of rapid and profound changes, is approached. Many have tried to describe the differences between childhood and youth, in this respect, but have only partially succeeded, because of certain inherent difficulties, both individual and social.

With the child, broadly speaking, everything and everybody is felt emphatically to be for self, and this, without much regard for anyone or anything else. Nor is this self-feeling other than such as naturally comes with almost exclusive self-gratification. If others are hurt by the way, they may be given an interested glance, but, curiosity satisfied, the child passes on to other sources of interest. Even its own pains and sorrows scarcely awaken as a rule anything like sympathetic appreciation of similar states in others.

With the advent of youthhood, the personal attitude begins to undergo a marked change. The self, while largely retaining its former significance, now emerges slowly into view as but a smaller and smaller part of the social world, and correspondingly loses its absolute interest and consequently its predominance. Although much enlarged by the flood of revelations and insights and previsions which are hourly experienced, the youthful personality must always look upon itself alongside of other personalities, and

make more or less interesting comparisons, both material and dynamic. From this point on, other selves soon have to be taken into account, perforce of natural development. This, the rise and growth of the social consciousness, is the noteworthy mental and moral advance that is characteristic of what is technically called "puberty." Around this all things must henceforth cluster more and more, and by this be toned and molded.

Central to this change of attitude, and perhaps more than all else affecting the development of the individual, is the rise of the distinctive susceptibility to the personal influence of the opposite sex, and the very definite series of physiological reactions incident thereto.

Perhaps no single phase of human development is ever more significant than this. Awakened by the development of certain physically instituted means of response, the whole personality becomes extra-sensitized, and correspondingly suggestible to new orders of impressions. And what so penetrative, so potent, so exhilarating, so exclusive, as this primary consciousness of sex presence and attractiveness; and what so far-reaching in the future development of thought and feeling, as the copy thus set in the now so plastic sensibility! All the springs of being respond to it with a dramatic luxury and force hitherto unknown. Immediately everything, from the heart-beat and the facial blood tides to the most exquisite foretokenings of satisfactory companionship, pulses into consciousness, and fascinates beyond natural resistance. But this accentuated responsiveness and the accompanying fascination, be-

ing both natural and eventually necessary for the perpetuation of the species, should neither be ignorantly neglected, maligned, nor thoughtlessly belittled. Nor should the subject when first experiencing these be allowed on the other hand ever to become too conscious of their presence, in any way. Nor should certain other awakenings ever be allowed to become overemphasized. For it is equally natural that these other awakenings will surely come at this time either to frighten, or disgust, or annoy, or endanger, or else to do all these in turn; but it should not even be possible for certain other people who are themselves perhaps overconscious, to dwell upon these matters abnormally and to no good purpose. In either case, the right habit of wholesome reaction both mentally and physically should be carefully instituted and cultivated. Generally speaking, young people are all too frequently left to note all these physical and psychological changes for and by themselves, and to interpret their significance in such ways only as may be determined by predisposition and experience, or else by the help of irresponsible informants, which surely is no safer. It is just here that parents and educators make those mistakes of omission, which can seldom if ever be recovered from. While remembering, if so vaguely yet so painfully, their own youthful perplexities and fears and conflicts, and perhaps still suffering from some of the worst consequences of the haphazard methods of management of these mistakes that were formerly as now in vogue; still it does not very often appear that this leads them even to attempt to get at the real difficulties of the succeeding generations,

or to improve very much upon what was done for themselves, in their management of them. The fact is, they as well as everyone else, are still under the bondage of certain moral and social conventionalities, which effectually forbid anything really worth while being done in the great majority of instances. Yet, how great the need of the right thing being done, how great the useless suffering because of this cowardly or silly neglect, how great the interference with ultimate adult growth and efficiency, because of this!

Evidently there is pressing and undeniable need of affording every youth such a definite knowledge of the exact facts respecting his new and changing impulses and ideas, and such a wholesome comprehension of the experience implied by these, as will most certainly make the best possible preparation for both the present and the future of his natural life. Certain of these facts the youth must always suspect, if not realize. Certain inferences regarding these facts he is sure to draw. Certain explanations and opinions that impress him profoundly he is equally sure to get, even though it be from irresponsible and unintelligent, or wrongly intelligent, sources. Often, all he knows as to fact or conclusion has been afforded him by chance companions, who are just as curious and ignorant, to say nothing of being possibly more inclined to be vicious, than himself. At best, he is left by himself so much to experience such a queerness of feeling, vagueness of mind, and disturbance of body, as he has never before had, and which seldom if ever ceases until either accurate instruction or knowledge from per-

sonal experience affords the requisite relief. There comes to mind, by way of illustration, the personal communication of a college professor of wide reputation and unsullied character, who, after being for many of his earlier years tantalized by the dominant wish to look upon feminine nudity as it naturally is, found absolute relief when an opportunity purely accidental, that gratified his curiosity concerning appearances which before had perhaps only mysteriously been much hinted at in his presence, and yet so little explained, at last presented itself. The fact is, the hints, the innuendoes, the stories, the chance observations, which go to make up the impressions youth ordinarily gets about sex matters, are always so exciting of curiosity if not dangerous, that the demand is, the absolute imperative is, that all these shall be speedily supplemented by accurate knowledge, given by parents, or, if these are incapable or unwilling, then by physicians or other competent instructors, at the proper time and place. In fact, not to do this should be regarded as a most reprehensible neglect on the part of everyone who has the guardianship of youthful life.

Undoubtedly the proper time for this instruction is in the later stages of childhood; but if this opportunity has been neglected, then, at any time, should not only proper instruction be given concerning the anatomy and psysiology of the sex nature in general, but especially should the psychology of the impulses and tensions arising from these be most carefully elucidated to the curious listener. But not, however, as in the commoner case, when into the child mind certain perfected adult conclusions

that may or may not be appropriate are "dutifully" read, and duty is thus supposed to be fulfilled forever. Simply because the perhaps well-instructed adult finds himself possessed of certain definite items of knowledge, has certain definite personal biases, and is capable of sufficient self-control, is surely no complete reason why he should suppose the average youth of either sex to be equally so, or capable of accurately comprehending what he would elucidate or direct. Nor because, on the other hand, certain theorists have associated the sexual function with religion and ethics in most indissoluble significance, is there any sufficient reason why youth should not be taught too emphatically that the whole law and gospel of their lives may hinge on the attitude which they shall promptly learn to take towards these functions. However, it is certain that all instruction that is responsibly given is better than the common course — a course that has resulted in the present morbid wide-spread if not profound overthrow of feeling and thought, sometimes out of all proportion to the real significance of true sexuality. The fact is, almost everyone's mind now is apt to be more or less morbid or mawkish, simply because there have been generations of repression and semi-erotic discussion, alternating with reckless, illegitimate relief; and yet seldom if ever any proper or timely instruction at all, as called for by the simple facts; — a course which has naturally resulted in a most serious perversion, and vulgarization, and profanation, of this most natural, and also most divine, function. The time has come and none too soon, for science to step in and say, "Stop trifling with this vital

function, and remedy your morbidity and mawkishness at once!" Instead of keeping up the silly taboo of this important subject, it should say, "Bend your energies to learning its actual conditions and laws, and to giving the growing world the benefit of such accurate knowledge," and this without fear or favor, or any other morbid consciousness.

For, when one is forced fully to understand the real bearing of ignorant curiosity upon the early vice and moral defection of so many, as, for instance, the physician is forced to understand it, one is constrained to believe that here is a distinctive field of the higher imperative, which should henceforth be carefully investigated and as fully provided for. If parent and guardian and public educator now stand appalled at the demand of this imperative and the consequences that may accrue from bunglingly interpreting and meeting it, let them be sustained nevertheless by the consciousness that, in properly undertaking and dealing with this aspect of youthful development, they are undertaking one of the most vitally important works that may fall to their hands, one that is worth all their possible painstaking or suffering. The fact is, Higher Living is so handicapped and effectually hindered everywhere by the perversions and arrests of development originating at this time of life, that it is meet indeed that all who believe in it, should awake to the splendid opportunities for furthering its progress by careful attention to this particular field.

Probably then, very much can usually and perhaps always be done towards preventing the rise and development of precocious or perverted sexuality, by

proper instruction at the right moment, which undoubtedly comes at different ages in different children. The subject in general is sure to be suggested to every child by the numerous unavoidable observations and hearsays of almost every day. The coming of a new baby in the house, the new brood of kittens, or of birds, or of puppies, which is so interesting; certain allusions to delicate subjects, which are so bound to occur in perfectly legitimate conversation or literature — all these are sufficient to awaken a curiosity, which would better be properly, rather than improperly, satisfied. The conventional or other reasons which determine that all these things shall be left to be explained and commented upon by half-informed companions, or by vicious associates who illegitimately indulge themselves in thus opening the eyes of the virginal child, rather than by parents or other responsible guardians, who have first informed themselves as to the best means of properly imparting accurate and sufficient instruction concerning the sexual functions, and how to do this, delicately, it is true, but fearlessly, when the time for it seems ripe, should be relegated to the Ghost-chamber, where all other folly should go for company. If the parent is pure in heart and wise in mind no serious difficulty need be apprehended or, as a rule, experienced in trying to give the proper instruction and inspire the proper emotional attitude. All the instruction that it is really necessary to impart is safely accepted by the normal child, simply as are all other bits of current information, innocently and even sacredly. If the proper word be said, such information can easily be guarded from

undue attention or comment on the part of either the particular child instructed or his fellows. Where, however, the parents themselves are too gross, or too ignorant, or too low or vicious, the question arises, Should not someone else do this important work for them? To which the emphatic assurance is, Yes. It ought to be and properly is the function of the physician, the clergyman, the teacher, the somehow better instructed neighbor to do this, both in the best interests of the child and of the community. Instead of, as now, clergymen mystifying and supernaturalizing such matters, or physicians neglecting their obvious duty respecting them, or benevolent people thinking it unwise and immodest even to speak of them, it should be assumed that no child ought to be trusted to the leadership and teachings of ignorance or malicious design or left without proper safe-guarding, as soon as he is old enough to be properly taught and inspired.

Indeed, it cannot be too frequently or too forcibly said that children should be intrusted only to the arms of intelligence and consequent accountability, and not at any time to the careless babbling of the ignorant, or reckless, or designing irresponsibility, which so often inaugurates the course of vicious habit-formation that may lead to ultimate deviation if not destruction, later on. Again, it should be repeated that one of the most important reasons for properly instructing children in regard to sexual differentiations and functions is, that it saves them both from a long-continued, morbid tension of mind, which leaves its indelible mark, and from all possible

experimentation, designed to fill out possible meanings, which is very natural and yet is no less dangerous, notwithstanding. Better by far the easily borne knowledge of the facts, than the strained wonder as to their actuality or their meaning. For, with the terrible force of sexual passion urging to culmination of some sort, and with no proper knowledge of its meaning, its sacredness, or its management, what wonder that the indifferent license of the savage so frequently becomes the emphatic perverter and destroyer of civilization? Yet nearly all children can be worthily inspired concerning its conservation both ethically and spiritually, as well as physically, and also concerning its application to the interests of themselves as well as those of the race,—an inspiration which, generally speaking, will go the farthest of all toward saving them.

To just what extent specific instruction is to be given, however, and how, is often a puzzle, even to those who feel most truly and deeply on the subject and are best qualified to give it. By way of helpful illustration, suppose we let the little girl, for instance, be told simply that in order some day to be a beautiful woman and be loved by the chosen one of her dreams, and even more particularly to be the mother of beautiful children, she must be very careful not to brood over the suggestions of other people about these matters or to talk to anyone or allow anyone to talk to her except mother, and especially allow herself to believe what others say, without first ascertaining if it be true; and then clinch this by clearly and repeatedly affirming that if she heeds this, she will not fail in after life to realize all that

maternal love can possibly bring to her. Every normal little girl can understand this, and her interest in her dolls as well as in the babies that may chance to be within her knowledge, will thus be naturally and permanently transferred to her own future possibilities in a most legitimate and saving way. And so with the developing boy; he can always be easily enough told that, if he wishes to grow to be strong and capable as a man and fully able to hold his own in the race of life, he, too, must be very careful in just a similar manner to talk with father about these matters rather than with anyone else, and only to believe what is true and wholesome. Beauty of development for young girls, and strength and endurance for young boys, constitute the natural, and consequently the most forceful, incentives to right thinking and right acting in this respect. Much more truly and usefully so in every way, than do the stilted moral and spiritual incentives so often inculcated, which children can neither comprehend aright nor find convincing confirmation of in the thought and conduct of others.

In order, however, to make even the best incentives effectual, there is a more crying need still, namely, that children, especially when younger, shall be kept very much closer to their parents than now, and, too, as long as possible — that is, if the parents themselves are fit companions for their own children. The too common practice of parental desertion as soon as children are supposed to be able to take care of themselves, is clearly and fully reprehensible; for children, no matter how premature, seemingly, are never, in this dangerous connection, to be consid-

ered able to take proper care of themselves, so long as they remain children or youths and have not become adults. They are still so irregularly developed, so unstable and unbalanced in many directions, that they need at every step of this peculiar growth the oversight, wisdom, protection, guidance and companionship of older people,—of those only moreover who can assume responsibility and rightly fulfill it for them, and yet not obliterate the child-personality as such. Hence the dividing of families into older and younger sections, the division of society into parental and child groups, the relegation of children to special Sunday-school and day-school groups, and especially the trusting of them to distinctive social functions, is certainly not the natural way of helping them to become properly balanced men and women later on, as many an individual adult could affirm beyond question.

Yes, let families, even at the cost of much sacrifice, keep together, go together, work together, learn together, play together, as much as possible; let the older youth and younger children be brought up together; let society, and church, and state see to it that all grading shall be inclusive of these very people who ought to be kept together, instead of being arranged according to some plan dictated chiefly by adult convenience, or comfort, or economy. I am sure that in this sensible way, and this only perhaps, can this one most serious factor of child un-nurture and neglect be effectually prevented, to the everlasting profit and eventual comfort of all concerned. Nor should we forget that not only children need such a mixed companionship, but so do adults,

none the less. For, only as the latter really learn all the characteristics of universal youthhood and so become able to appreciate its eternal as well as its temporary significance, are they themselves likely ever to grow into that purity of conduct and language and thought, which best conserves both individual and social interest.

CHAPTER XX
THE JOYOUS OUTLOOK

That this precious couple may never suffer example to sway them from a line of conduct in every respect which clear impression on their minds decide to be right for them, is, and has oft been, the fervent wish of

THEIR GRANDFATHER, JAMES MOTT

I hope your marriage will not make you idle; happiness, I fear, is not good for work.

DARWIN TO HUXLEY

To love unsatisfied the world is mystery, a mystery which love satisfied seems to comprehend. The latter is wrong only because it cannot be content without thinking itself right.

F. H. BRADLEY

I will tell you, dearest, your good is my good, and your will mine; if you are convinced that your good would be promoted by our remaining as we are for twenty years instead of one I should endeavor to submit to the end.

ROBERT BROWNING

If thou workest at that which is before thee, following right reason seriously, vigorously, calmly, without allowing anything to distract thee, but keeping the divine part pure, as if thou shouldst be bound to give back immediately; if thou holdest to this, expecting nothing, but satisfied with thy present activity according to nature, and with heroic truth in every word and sound which thou utterest, thou wilt live happy.

MARCUS AURELIUS

Do not drop back into a too prevalent sentimentalism over this matter. Nothing but the courageous self-abandon of the highest disinterestedness that seeks to do a kindly thing for the joy it gives to another, that the world, God's world and our home, may be made the better thereby, has in it this redeeming power.

JENKIN LLOYD JONES

CHAPTER XX

THE JOYOUS OUTLOOK

Higher Living has always called for righteous control of the natural instincts. Chastity has everywhere been so closely allied to this that the two have often been regarded as essentially synonymous. To this end, avoidance of the temptation which comes through social contact has heretofore been considered especially worthy. The monastery, the nunnery, the anchorite's cell, the technical setting apart to celibacy, the voluntary renunciant in varied manner, have marked the spread of all the world's great reforms. Even now there are many who feel themselves degraded if not hopeless because they cannot absolutely stay the sensual tides of their human nature, in spite of every sort of attempt both actual and figurative to attain to some elevation where the peace of the unprovoked shall forever abound.

But the time is at hand when another and better founded notion of chastity may prevail. This notion is derived from the fact that man in all his highest, purest aspirations and efforts may do his very best, not when alone, but when in society. This fact includes the recognition that the better way to be "alone with God" is to be thoroughly social, in the midst of as many of His children as practicable. Slowly it is coming to light that humanity in its aggregate, rather than any particular individual by

himself, fully presents the face in which the Spirit of God is clearly to be seen. To look upon this face with eyes rightly informed and trained, is to see the Light in the world which is ever striving to be manifest. And this light, shining forth upon the beholder, not only reveals the divinity of its own source, but divinely vitalizes him upon whom it falls.

This higher regard for humanity when conscious in the individual woman or man constitutes the real safeguard that chastity has always so assiduously been seeking. Woman's safety and man's safety alike depend absolutely upon this higher regard, and this alone. So long as either man or woman is looked upon as legitimate prey for sentimentalism, or selfishness, or cruel recklessness, no one is or can be safe. The hope of the world in these respects lies not in useless prohibitory precepts and practices, but in the investiture of the human body and soul with such a sacredness that, as a matter of course, imposition will be inhibited and protection established whenever temptation shall present itself.

One of the most important steps toward the realization of this sacred regard for humanity and the Higher Living which may accrue from it, can be taken in connection with an attempt to change the ideas that underlie marriage, and the practices that grow out of these. To regard marriage as an institution for the gratification of certain adult personal impulses is as natural as it is universal. To regard the outcome of marriage in personal gratification and parental realization to be perfectly legitimate, does not in itself necessarily imply wrong of any sort, except that the higher fulfillment is thus

interfered with at a time when something better is possible. The fault with most conceptions of marriage is to be found in their shallowness and short-sightedness, rather than in any fixed or deep motive as to either right or wrong.

Marriage, to be conducive to Higher Living, should be properly anticipated and prepared for. To look forward to marriage with sensibilities chiefly focussed upon individual longings and preferences, is but to feed the sensual fires not only of self, but of all others in the midst. With such, conversation, action, everything conduces to generate an atmosphere, the influence of which others must feel if they do not always recognize it. In such an atmosphere of spiritual unchastity an unexpected education, subtle but none the less degrading, invariably goes on. The young man and young woman, unwittingly influenced by this education, are forever correspondingly devitalized and lowered in tone — morally always, physically many times. Neither one can ever afterwards look upon the other with the same clear eye, the same true heart, or the same pure thought, which should be the unimpeached right of those who are to live together in fullness of realization.

Marriage itself should be considered a holy alliance, but only when founded on real conditions, and not on mere speculations or sentimentalities. It cannot be thus considered, however, so long as the present fundamental ideas as to its purposes and possibilities prevail. Holiness to be holiness, especially in all close alliances, must regard others at least equally with ourselves — must always think of

and for and provide for and protect the weaker more unstable party, whenever needed. As it is, people marry with no evident or sufficient thought of this, whatever. They simply ask, Shall we be satisfied ourselves? and do not ask, Will the little weakling that may come to our arms be properly parented, at least within reasonable expectations? Yet the whole ethical significance of marriage, the possibility of its contributing to Higher Living, may be seriously jeopardized just here. No more pathetic sight, no more cruel retribution, ever comes to pass, than when parents realize that their progeny were not begotten in love but in lust or disease; not in primary regard for the rights of the unborn offspring, but indifferently, or worse. Then it is that the hideous fallacy underlying the present notions of marriage is revealed. Then it is that one is forced to pray that, before many generations shall have come and gone, the prospective child and its needs and possibilities shall constitute the first and chief basis upon which the marriage contract shall be founded. Love then will mean something more than passion in its usual sense; passion itself will be recognized as the sacred inspiration to all that leads to the best realizable procreative integrity; and parental realization will not admit of trifling or desertion, simply because of personal disaffection.

Said the "Mistress of the Glen" to Henry Van Dyke: "And you will remember that love is not getting but giving; not a dream of wild pleasure and a madness of desire. Oh, no. Love is not that. It is goodness, and honor, and peace, and pure living in the world; yes, love is that; and the best thing in

the world; and the thing that lives longest." And Mrs. Browning, in her "Sonnets from the Portuguese," sings equally clear of those "who love through all this world of ours," whether overgrown with "eglantine and ivy," or with "bitter weeds" and "rue."

Nor need this notion of love, and the allied notion of marriage primarily for the child's sake, be allowed to destroy interest in the warmer sentiment, at all. Indeed it may be believed that it is, and will continue to be, just those persons who entertain these higher and truer notions that will best be able to prove that the love and marriage which affords personal satisfaction, and afterward ripens into a life-long friendship, is that which will turn out to be the most satisfactory and permanent, in the end. Indeed marriage thus instituted, for what Walter Pater quotes from the Old Cyrenaics, "As life for life's sake," must naturally predetermine the permanent adaptation of all such intelligent as well as instinctive participants to the accomplishment of thoroughly vitalized results, and so to the realization of every legitimate expectation.

Moreover, it is worthy of serious consideration, that, if the energy that is now wasted in disappointment and separations and in caring for crippled and undeveloped lives, could once be given to inculcating the truer point of view, and in living up to it, "infelicity" and "incompatibility" and hateful ignominy and degradation would be founded much less frequently than now, and Higher Living would receive an impetus such as has seldom been noted.

So it seems entirely justifiable to say that, what-

ever may be the conclusion of thoughtful people in respect of the need of changing the point of view from which marriage shall henceforth be regarded, there is little room for serious question in respect of the wretched outcome of the ideas and practices that mostly prevail at the present time. If one doubts this, let him carefully study the intimate history of even a few families for three successive generations, and note the enlightening influence of this investigation upon his own convictions. A few years ago such a study was actually made of a few families, and the results used, in part, for technical purposes. Since then, there has been no hesitancy in affirming that the importance of all other proposed reforms and readjustments of society does not equal the one that shall eventually determine that better knowledge, purer motives and more wholesome acquaintance before marriage, shall be made radically to supplant the widespread ignorance, selfishness and even gross recklessness, which now so commonly prevail, and so frequently predestinate to ultimate pain and failure.

If we pursue our studies with respect to the actual facts, rather than with respect to our theories and personal demands, we soon come upon some rather startling disclosures. Thus, suppose we instance the experience of a certain two little baby-faces, who were about as well endowed for marriage and parenthood as dolls, and yet who "fell in love," and were of course duly married by some good but blind authority. As it was, one came from a progressively developmental stock, and so was predestined to grow steadily throughout the whole of life, and actu-

ally did thus mature. The other, being from non-developmental stock, very soon stagnated. For a time indulgence, then honor, kept them together; but later there came repeated misunderstandings, then persistent tension and distress, then loosening of the marital bonds, and finally dishonor and degradation sufficient to snap them in twain; while misery "too deep for tears" settled like a pall over both. With such an instance in mind are we not almost justified in saying, with Thackeray, that "all early love affairs ought to be strangled or drowned, like so many blind kittens"; or, if not this, then shall we say more justly, that something more than the mere inclination of two such children should be required as the determining influence, where so much that is of the highest significance is at stake? Many will remember a certain characterization of Emerson's: "Gertrude is enamored of Guy," says he. "How high, how aristocratic, how Roman his mien and manners. To live with such a man were life indeed and no purchase too great; and heaven and earth are moved to that end. Well, Gertrude has Guy. But what now avails how high, how aristocratic, how Roman his mien and manners if his heart and aims are in the senate, in the theater, and in the billiard room, and she has no aims, no conversation that can enchant her graceful lord?" "I suppose," says Mr. W. D. Howells, "it is always a little shocking and grievous to a wife when she recognizes a rival in butcher's meat and the vegetables of the season," or perhaps more frequently we may add, in a cigar and newspaper in the den or at the club.

Take again the instance where a greedy, sensual

boor looks upon the face of refinement and intellectuality, and straightway proceeds to fascinate and finally to capture one, who, in the bonds he subsequently forges, cannot but suffer such revolting degradation and pain that forever after a consuming fire would be comfortable in comparison. Yet such an one is commonly justified as to his course, on the ground of his ostentatious and devoted "love." Or, note where a true-souled, trusting, noble, aspiring man takes to his heart a shallow, selfish, wrongly-schooled woman, one who not only finds no satisfaction in marriage for her own restless self, but who breath by breath chokes the very life out of her partner, as well. Or, again, note the facts accurately where an ambitious, bright, capable, progressive woman becomes yoked to a self-satisfied, self-indulgent semblance of a man. Of course the latter is "satisfactorily fixed," as he exultingly believes and as other men say; for let him work or play, be sick or well, rich or poor, his higher-minded wife is sure to make things go, and he is equally sure to reap his ungleaned benefits as unfailingly. Nevertheless, one may see lines of hopeless illness wearing deeper and deeper on the poor wife's face as she bravely does all this, until one often wonders how she is able to persevere so long in such a bondage to blatant egotism and cruel inertia. Or, look at another instance, in which Idealizing Hope takes self-deluding, fascinating Wild-Oats to her heart and finds herself dragged down, down, little by little but none the less surely, and with no hand at any point to stay her course! Again and again a physical giant marries a highly sensitized pigmy; a

rake engulfs purity; a brute hypnotizes a lady. Here only the family physician can really know what hard work is needed simply to prolong such lives, to say nothing of trying to alleviate distress, unnamable and incurable. "Pompilia" is sold outright to her princely hand-and-fortune-seeker, and no wonder that afterwards she spoke of her experience as "a living death." "Dorothea Brooke" attempts to be the companion of pseudo-literary but impotent "Casaubon"; her failure is at last clearly enough revealed in the recorded fact that she has kept the prize of her heart intact for "Will Ladislaw." "Gwendolen Harleth" sells herself to "Sir Grandcourt," and upon a time the rope just fails to reach the sinking husband when it might have saved him from the deep waters. Old "Roger Chillingworth" tries to adapt himself to the youthful instincts of "Hester Prynne"; and "Arthur Dimmesdale" consequently wears the "Scarlet Letter," because of a most natural sympathy, and worse; "Becky Sharpe" ogles and captures "Rawdon Crawley," "Tannhauser" cloyes of "Holda," "Helen" runs off with "Paris," "Gunther" will marry "Brunhilde" despite "Siegfried's" warning; and, some-way, as we read of these, all the older and most universal story and legend do not seem so very far removed from the commonplace history of our own times. Indeed, are not all these "Modern Instances," if you will, sadly typical of everyday events?

Then, again, we must not forget the instances where degeneration laps itself on the knees of wholesomeness, and the stream of tendency becomes dan-

gerously muddled in consequence, with all the terrible defect and deformity which so often disappoint parental anticipation! Or, where education seeks companionship at the fireside of illiteracy, or religion and scoffing sit thrice daily opposite at table. What wonder that so often a third party comes on the scene of such "incompatibles" to add to the confusion, or worse, to incite to vice and crime! Some men want what Charles Lamb calls "furniture wives," others, a mother or nurse. Some women marry for a home or for money, and others, out of spite; and many, many just marry, and none, including themselves, ever fully know why their subsequent lives are spent in inevitable discomfort. Foolish man rushes on where he thinks he sees an angel only, and finds, later, that he was inexcusably deluded; blinded woman prinks herself almost to the exclusion of every decent limit, and is sure her Adonis must be the only god; to find herself nevertheless deserted in her extremity, with none to lament. "So nature always evens up and avenges herself in her own way!" Says one of the characters in James Lane Allen's book, "The Choir Invisible"; "Some women in marrying demand all and give all." Says the wise "Mrs. Falconer," in the same book: "with good men they are happy, with base men they are broken hearted. Some demand everything and give little; with weak men they are tyrants, with strong men they are divorced. Some demand little and give all; with congenial souls they are already in heaven, with uncongenial they are soon in their graves. Some give little and demand little; they are the heartless, and they bring neither the joy of life nor

the peace of death." And, it may be added, this is not more true of women than it has been or is fast becoming true of men, to the everlasting sorrow of both. Strictly speaking, do not all such marriages and their like, truly "wild" as they are, almost necessarily conduce to recklessness, self-indulgence, bestialization, solubility, misery unspeakable, and even to shortened days? At best, they scarcely more than approach the sacred standard of genuine marriage, while all too often they but simply falsify and degrade and blight the whole idea of marriage as it should be. Meanwhile, Ibsen's "Ghosts" hover about them with an uncanniness that strikes horror to everyone of clear vision and intellectual comprehension. Taking things as they go, then, what can sensibly be expected other than that many of these marriages shall necessarily result, not alone in disappointment, but in actual nervous or mental or even physical disease — in the awful destructive pain and yielding that heaven itself can scarcely heal; or, that the children of such mismatings shall necessarily bear the marks of that to which they have thus been predestined, and so be, as in fact they are, too often degenerate, full of pain and inefficiency, and capable only of perpetuating possibilities of the most discouraging sort!

Evidently, after such studies as these, there seems to be but one tenable conclusion for the elite intelligent mind of today to assure itself of, namely, that marriage as it is, is all too often a failure just because presumption and inertia and selfish considerations so chiefly hold sway, and that consequently the imperative demand should now and henceforth be,

that so important a step be no longer left to the mere whim of dreaming ignorance, or, as Nerissa explained to Portia, left to go, like hanging, "by destiny"; but that it should as soon as possible be prepared for in every way that experience and scientific investigation suggests, and nevermore be allowed to become so serious a hindrance to happiness and prosperity as it conspicuously is at the present time.

In order then that marriage may reasonably be prophetic of success, it must be intelligently and devotedly safeguarded from generation to generation, by the discovery and subsequent recognition and ingenious application of certain necessary yet intelligible conditions, outside the bearing of which, it may be confidently supposed people cannot safely entrust themselves. Remembering that the marriage relationship is always so close and continuous and so mutually impressive, that each party must gradually yield more or less to the influence of the other's personality, it follows plainly that these limits, so far as known, or so far as future investigation may disclose them, should come as thoroughly to be respected, save perhaps in a very few exceptional cases, as in the case of any other natural limitation known. Nor is the vital importance of this law of mutual influence weakened by the fact that, as yet, its direction and scope have not been fully or definitely ascertained. Unfortunately there never yet has been the accurate and methodical observation and record of people's lives for successive generations that growing intelligence will some day demand for this very purpose. Still, somewhat attentive study of the subject for many years has brought to light evidence

that goes to show, that there actually is such a mutual influence, and that where the law governing this influence is properly heeded, it proves to be a safer course by far, than any sort of yielding to blind assurance or chance-taking.

The closer we study the facts and operations of this vital influence, the clearer becomes the conviction that in the first and most obvious place, people with certain diseases, or with marked tendencies to certain kinds of disease, should not marry, no matter what the personal inclination may be. Already the statute law forbids this in some cases, and it will not be many decades before legal prohibition will be extended to all others that physically or mentally or morally are demonstrably unfit to assume and fulfill such weighty responsibilities. Especially will this hold true in the case of those who either willingly or unwillingly have contracted certain specific diseases, for which there is as yet no permanent cure known, or certain other diseases, that necessarily result in those exhausted conditions which are not only incurable, but which certainly jeopardize the health, longevity, and happiness of themselves, their companions, and especially their progeny. If it be at all right to condemn those who would commit homicide and suicide, it certainly is quite as right to provide against fatally, or even seriously jeopardizing life, especially unborn life, either by specific disease or irrevocable exhaustion. Sentiment is here justified not by love, but by right. And some day this high sense of right will prevail against all opposition as well as stupidity.

Again, it may be profitably affirmed that it is very

probable, indeed that it is quite certain, that two people contemplating marriage may be so radically disproportionate in a physical sense, as seriously to endanger the prosperity of the marriage relation, from the very first. When this is the case, there is not only the probability that very painful and exhausting physical disease will result, but that a most ungovernable divisive, if not destructive, antipathy and repugnance will develop, as well. As simply a matter of common sense, to say nothing of right reason, this might seem to be unquestionably probable. Wide observation shows that it is actually a fact of a most serious order.

Again, an unhappy marriage is as a rule much more probable where there is too great disparity as to age. Of course old people somewhat frequently marry young ones, and occasionally the outcome seems to be satisfactory to both parties. But altogether more generally than is suspected, it is revealed that the older party entered into the contract with certain anticipations, perhaps based upon actual knowledge, which were bound to render the outcome to the younger party, often with little or no knowledge at all, not very much above a veritable imposition. Probably a difference of ten or at most fifteen years represents a limit that ought not frequently to be transcended. And even this disparity requires that many extra precautions and much extra preparatory intelligence shall always be enlisted, lest the disappointment of one or both parties shall prove ultimately too deep for repair.

Common observation reveals likewise the danger that often arises from too marked differences as to

taste, disposition, ideals, former associations, and the like. If the disparity in any one or more of these respects is too great or too dissonant for mutual compromise, something untoward is quite sure to result, either to the contracting parties themselves, or to their children, or to all concerned. Of course, it is very true that the best things of life come only as the result of contrasts, and that in marriage contrast undoubtedly plays a most important part, and frequently for good. But it is seldom if ever the contrast that is founded upon too definite habits, too special tendencies, too sharp-angled individualities, too conventional differences, and the like, that are to be dreaded so much, as that which is founded upon the peculiar differences of irreconcilable personalities. Such personalities, if at all fully developed, usually present just the contrasts which married life cannot harmonize, and so are bound to conduce most to unsatisfactory companionship. On the other hand, the trouble frequently arises from there not being enough contrast, especially not enough of the truly personal contrast that naturally belongs to men and women as such and makes them mutually attractive and satisfying.

Nor should there be too definite or too extensive dissimilarity in mental capacity or in education and discipline. Not that differences in school education necessarily or usually constitute the danger line, but that certain differences in mental and spiritual capacity and in readiness to learn or to respond to necessary discipline, as well as certain other differences in respect of capacity for the kind of observation, reading and thinking requisite for progressive

growth of mind, are invariably so hard to be patient with. If these dispositions and peculiarities do not exhibit themselves on a somewhat similar plane as the privileges and responsibilities of married life develop, the party who excels will often tire of the companionship of the one who remains stationary or falls behind, or the latter will feel the obvious difference so painfully that certain envies, jealousies, disappointments or other elements of personal and marital danger will sooner or later almost necessarily supervene. Strong-brained men may claim, before they know experimentally, that they prefer gentle, domestic, sweet women; and brainy women may claim that they quite prefer the simple rôle of being vinelike, in a prospective experience of forever clinging to one man. But practically each may find out, often does find out, that lack of companionship along lines of mutual comprehension and interest, and especially of personal strength of character and sympathy, does not furnish a very safe ground for marital perpetuity and satisfaction, even where intention is good and effort is assiduous; while it must be said that the progeny of such people are often endowed with a personality so heterogeneous or so loosely constructed, that they are almost necessarily predestined to experience unduly the constitutional and developmental misery and interference which is naturally derived from a too profoundly rhythmical moodiness. In some of these instances, certain very definite alternations in the personality itself, such, for instance, as simulate alternately the two parents from whom it has sprung, may be noted; while all such children are apt to be in some degree more or

less seriously unvitalized, and to develop instabilities that are often as dangerous as they are distressing.¹

Again, it is fairly well demonstrated that something similar holds true where differences of opinion and practice concerning industrial and economical matters are too marked. A person naturally careful, frugal and industrious, married to a reckless, indolent spendthrift, will very probably not realize the ideal of married life to a very satisfactory extent, try as he will. Nor will a generous heart and hand bound to a niggardly skin-flint be likely to do much better. Again, an easy-going, open-minded, hopeful person tied to a narrow-minded pessimist is sure either to degenerate into some sloppy form of selfish thinking, or else to realize from every day's living too much uneasiness for permanent endurance, or possibly both these simultaneously. With reference to religious differences, too, there is always a question, notwithstanding that many times these make little or no trouble. Still, when these differences are too marked, and especially when bred from early childhood, even though there may be at the time of marriage no threatening danger, yet it should nevertheless be tolerably certain that either the parties are in every other respect exceptionally suited to each other, or else that they have been brought up in those rare church circles where religion as such is happily made to be subordinate to, and to exemplify chiefly, the true Christianity; and in which breadth of thought and catholicity of feeling and conduct are held to be of more importance

¹ (See art. Heterogeneous Personality, by Smith Baker, in the *Jour. Nervous and Mental Diseases* for Sept., 1893.)

than set beliefs or forms of words! Indeed, it may be laid down as a rule that, other things being equal, truly Christian people, no matter how widely apart they may be in merely doctrinal variations, may in many instances unhesitatingly marry without expecting subsequent infelicity; while mere religionists, who are so often neither thus wisely instructed nor properly disciplined, would much better hesitate, especially if denominational and creedal differences are at all vital to their egoism or even to their self-respect. It seems but little less than providential that swirling floods were made to bring "Laura Fountain's" life to an end—"this last bitter resource"—before she could place herself where the rigid narrowness of "Helbeck of Bannisdale" could crush her soul to miserable atoms, or where she could be tempted possibly to derelictions beyond recall.

Paradoxically, there is really such a thing as two people loving altogether too intensely for a permanent marriage to be probable. Such lovers, although evidently so thoroughly aroused and fascinated that it is natural for them and all their friends to suppose that of all the world they are certainly just the ones to marry, and, of course, never to regret the step, yet but prove somewhat too frequently that the future history of even such absolutely certain people depends, not so fully upon this primary and emphatic passion of soul and body, as upon certain other things, which, if not so intensely interesting at first, become yet quite as absolutely important, and withal quite as interesting, as the years go on. Hence it is well to remember that such commonplace things as heredity, temperament, educa-

tion, activity, and the like, are of this basic nature; and that the question whether the fierce warmth of the initial love shall ever become the unmanageable bane of *ennui* or fire of jealousy, or not, is altogether too vital to be ignored or wrongly answered. Here it would often seem that the expectant tension set up by such intense personal feelings is so great, that it takes but very little indeed to bring about some sort of startling explosion, which, despite every wish or expectation otherwise, may prove to be most direful in its ultimate results. Hot love may indeed be followed by a paradoxical chill, not only very surprising, but frequently too blasting ever to be recovered from!

Nor should this be lost sight of in connection with the question of a second marriage. Nothing could seem more natural and better legitimated at times than for people to enter into the marriage contract the second time, and possibly the third. Yet, as one recalls many instances where such has been the case, one is reminded of the mournful darkie, who, upon the burial of his fourth wife, remarked, "Yes, my brother, it is very sad, but you know we're in the hands of an all-wise and unscrupulous Providence!"

Certainly the "providence" that has the ordering of most marriages after the first, does not seem to have profited enough by former experience to assure a much larger proportion of successes here, than at first. In any one or more of many ways peculiar to themselves do the parties to such marriages seem to be weighted unfavorably, as well as subject to every cause of deflection peculiar to the first one. Some of these causes of trouble are

more commonly to be observed than others, and some require rather special observation to detect them. In most cases, however, the results are altogether too patent.

First among the sources of unprosperous marriage, here as elsewhere, is none other than the unholy motive, the inadequate intelligence, the undisciplined nature, the crude and selfish expectation, and the unseemly conduct, to say nothing of the unmitigable boredom, of those who soon find themselves in a trap whose door has no respectable outward swing. On the very face of altogether too large a proportion of second marriages, there are marks of palpable fraud from the first. Both parties to these contracts really looked for more than they expected to give, and consequently left nothing undone that favored their own project. The man may have been the father of children, and really wanted a new wife, more however for his own purposes pre-eminently, than a mother for them. Or, the woman wanted a home, hoped to get rid of the "incumbrances" speedily, and be a mistress in truth where her predecessor had perhaps been subservient only. Neither party said as much before marriage; neither one could refrain from offensively manifesting their real motive afterward. To both came much suffering in consequence, and as for the children, may God help them!

Or, there was a rich widow and an impecunious but fascinating youngerling, or an older but entirely sophisticated schemer, either of whom played his cards skillfully and was pleased to gather his spoils in due season. What he did with them in either case be-

came a revelation so painful to the perhaps eager but trusting victim, that she found life but a "living death" with no grave to protect or rest her. She didn't know — he did know, and used his knowledge to his own selfish ends, as she realized when too late. Then there is the case, a rather common one, where a man suffering from a perfect torrent of passional eagerness on account of senile sources of irritation, out of all proportion to normal functioning at his age, buys (there's no other name for the process) a woman who is yet but a child, and who little suspects the physical repugnance that the great disparity in age and passion may develop in her, and proceeds to gratify himself in such lustful ways as must necessarily despoil her mind of all sense of decent respect, to say nothing of requiting love. What a hell on earth is hers eventually, and one that refuses to be soothed even by expectation of the pecuniary largess that was persuasively promised, is not easily described; and Dante overlooked it, I believe. Probably there is no insult to woman nature so insulting as the rabid incompetency of the senile degenerate. Few indeed are the exceptional instances where January can help being thus a daily insult to the June that has been thus led to attempt mating with him.

Generally speaking, then, it seems absolutely required that somewhat similar elements of prospective health, longevity and general stability of thought and feeling on both sides, should be reasonably certain. Frailty, no matter how lovable, is not always a reliable assurance of a happy marriage; short life leads many not only to sore grief and loss,

but often to wretched complications, on the part of survivors; while neither a mono-idea nor a mono-feeling on the one hand, nor an unsympathetic effusion of ideas and feelings on the other, can very often be made to constitute the necessary stable ground for marital and parental life. Surely nothing imaginable can possibly be more nagging, or more sapping of the very life itself, than, for instance, where a scatter-brained voluble woman is married to one who is thoughtful and quiet; and this represents a class that may stand for all such primary mismating. If such things or others suggested by them seem theoretically not quite sufficient to be very dangerous, it yet is a fact that once marriage is fulfilled on such conditions, there is likely to follow and very often does follow, an almost unendurable round of complaint, misunderstanding and feeling of dissatisfaction that is utterly destructive of marital stability; while many a man's or woman's health unexpectedly breaks down, many a soul goes astray, and many a life becomes ruined, simply because these so-called "little things" were not thought of and guarded against before the contract was entered into.

Of course even such pointed hints as these should be taken always as but indicating the lines upon which the prosperity of both parents and progeny may more safely be based, rather than as indicating something already fully enough understood to be absolutely dependable or literally imperative upon anyone. Eugenics is a new science, and its laws are not yet to be strictly announced. Besides, everyone knows there are many happy exceptions to each of

the foregoing limitations; but this should not blind the individual or the public to the overshadowing importance of the many failures, nor should it preclude from every possible effort toward making such limiting suggestions and conditions as comprehensive and as accurate and therefore as practical as possible, and likewise as widely known and believed in as practicable. Hence it will be pre-eminently the task of the future social investigator and philosopher, not chiefly to dogmatize the conditions of marriage from imagined or other subjective premises, but so to study the whole subject from every available point of view,—physical, mental, ethical, spiritual, economic,—that what is found out will help most genuinely to reform natures that are already fixed in married life by many, perhaps unfortunate, years, and, what is of greater importance, to pre-form natures through right marriage and right early environment in such a way that change for the better will from generation to generation be realized more and more on the side that is right. If it be worth while to compute to a nicety the expectation of life with respect, say, to its bearing upon the mere monetary cost of insurance, why is it not even more sensible and economical and assuring to compute the expectation of marriage, especially in respect to its bearing upon such vital things as health, longevity, progeny, happiness and heaven? Surely, the claims of anything like a practical Eugenics not only justify this, but encourage universal consideration of it to the utmost.

CHAPTER XXI
THE WEDDING DAY

There is a wedding that's just as good as gold, and sure to result in a good, true home, and that is when the man and woman understand what a good home means, are drawn together by the true Providence which still makes all true matches, in spite of the maneuverings of our prejudice and pride; when they come together in a fair equality, not, as the poet sings, as moonlight and the sunlight, but as perfect music, unto noble words.

ROBERT COLLYER.

What greater thing is there for two human souls than to feel that they are joined for life — to strengthen each other in all labor, to rest in each other in all sorrow, to minister to each other in all pain, to be one with each other in silent, unspeakable memories at the moment of the last parting?

GEORGE ELIOT

And may the gods grant thee thy heart's desire; a husband and a home, and a mind at home with his may they give — a good gift, for there is nothing mightier and nobler than when a man and wife are of one heart and mind in a house, a grief to their foes, and to their friends great joy; but their own hearts know it best.

HOMER

Did a woman ever live who would not give all the years of tasteless society for one year, for one month, for one hour of the uncalculating delirium of love poured out upon a man who returned it?

C. D. WARNER

CHAPTER XXI

THE WEDDING DAY

What royalty of anticipation suffuses the wedding day itself, and all that goes immediately before and after it! The bright-eyed choices of associates and place and celebrant; the eager and flushed devotion to every detail of apparel and accessories, the tremulous queryings as to what will please or best fulfill convention; the severing of old intimacies and timid substitution of idealized future ones; the tender grasp of hands which, sustaining until the very last, must soon be extended to those who are more or less strangers, if only for a season;—all this makes impressive the overfull weeks and days that afterwards are so often recalled, in sweetest joy, we trust, or if possibly in deep sorrow, then with recognition of the beneficent discipline and instruction that may be too valuable to be regretted entirely!

And then, "The Day," itself! Let it be in the loveliest June, or bleak winter, in the red and russet Autumn, or during the snowy blooms of dynamic May; what matters the time, when at last two hearts realize that all the love, the deep sentiment, the pleasure of their coursing thoughts since the day when "Fate" projected their union, is now really theirs and for certain? Surely, at this moment, no misgiving as to the present, no possible question as to the outcome, has any right, does not dare, to in-

trude. Heaven seems to smile its own sweet assurances, and earthly friends do not doubt that "joy-bells" should now ring, never so cheerily, in high confirmation of what God is to join forever and ever. And to this do all good people breathe "Amen!" so deep, that the Universe itself can only respond "Amen! so let it be!" Blessed hour of the growing love's fulfillment! Around it let every good in earth and heaven so mightily conspire and energize, that all its high promises may be realized.

With the unique significance of the wedding tidal-wave in mind, it would seem that nothing less than due respect for its significance ought everywhere and without question to prevail. In a sense, this is probably the case. At least, there is everywhere the notion that marriage should be celebrated in some such way as will make it emphatic, and consequently as memorable in the careers and memories of those most concerned, as possible. That this notion is the source of most of the peculiar wedding customs is quite probable. Even the most barbarous customs, survivals of which in attenuated aspects are found in civilized rituals, naturally serve this purpose. The savage's rude capture of a coveted maiden and subsequent brutal subjugation of her personality, must be an emphatic and unforgettable experience in both their lives. Even where marriageable children are simply bartered by parents, the array of materials incident to the exchange is exceptional enough to be tremendously impressive. And so with all the rude, coarse frolics and feastings of races higher up. By all of these customs married couples are made to feel that the marriage ceremony is a true preliminary

to the climax of earthly joy for them, and also to the climax of earthly experience, as it is henceforth to be shared in by family, friends and community.

Nor do Christian peoples lack adequate means for thus making the wedding impressive enough to be remembered. What with exceptional clothes and feasts, with presents and plannings, with service and ritual, with instruction and blessing, there is certainly much goodly prompting to an unusual exaltation of self, such as undoubtedly points to an exceptional remembrance, permanent and glad. That the final outcome is often otherwise, shows that somewhere in the preliminaries or proceedings themselves there was serious fault. A Christian marriage is and should be an impressive ceremony; if not, then are the parties who celebrate it in some respect or other out of place. Nor should it be permitted that anything should ever vitiate or detract from its solemn impressiveness, or be accepted as a more convenient substitute. Extraneous affairs should not be allowed to interfere with the fullest comprehension of the solemn meaning of what is being undertaken. If the true significance of the purpose of marriage is only half apprehended at the moment, it certainly seems appropriate to affirm that if trouble ensues, this fact should not so frequently be lost sight of in subsequent attempts to explain or justify it.

As to whether the wedding day shall be one of simple home ingathering of close friends and relatives, or of a more public nature, is a question of rather more serious import than seems usually to be considered. Naturally, parental means, taste, cus-

tom, and especially personal ambitions, have much to do with the choice. When all is well, and the parties concerned are amply able to justify unusual expenditure or publicity by subsequent life, it does not appear very desirable or even reasonable to offer criticism concerning large expenditures, although good taste must always protest seriously against overdoing this. But, taking people as they are, it always seems somewhat risky to undertake flights of ambition at this time, to say nothing of indulgences in vanity, that obviously outdo everything and every possibility that may follow. The spectacle of a pretentious and gaudy public wedding, in which the contracting parties have little assurance of being able to live up to any such standards afterwards, is not wholly edifying to people of experience, or to those who have the deeper interest in life. That the day should have and promise all the happiness possible, and that it should be a distinctive milestone in the pathway of the two lives most concerned, is true beyond peradventure. But that the day should prospectively be consistent with ordinary expectations and possibilities, should promise what can reasonably be fulfilled, should be considered simply as a start rather than as a finish, and above all, should not let the vital meaning, the lifelong importance, the sacredness of the day, become buried beneath a mass of ephemeral and bombastic nonsense, seems equally true, in fact seems pre-eminently appropriate if not imperative, to anyone who has carefully observed the careers of married people, irrespective of the ways they began them. A simple sacred spiritual wedding, in the presence of heart feeling

and true wishing home-folk, is so thoroughly appropriate, that the wonder is that any other can ever be thought of. In after life, it is the wedding fact itself that counts most seriously, and not the display and social attractions and vaulting ambitions which may have seemed so primarily important at the time. In either event, whether quiet, simple and at home, or ostentatious and public, let there not fail to be actually a "wedding," and not a mere "function," noted merely as of about equal significance with others in the social tide, and no more.

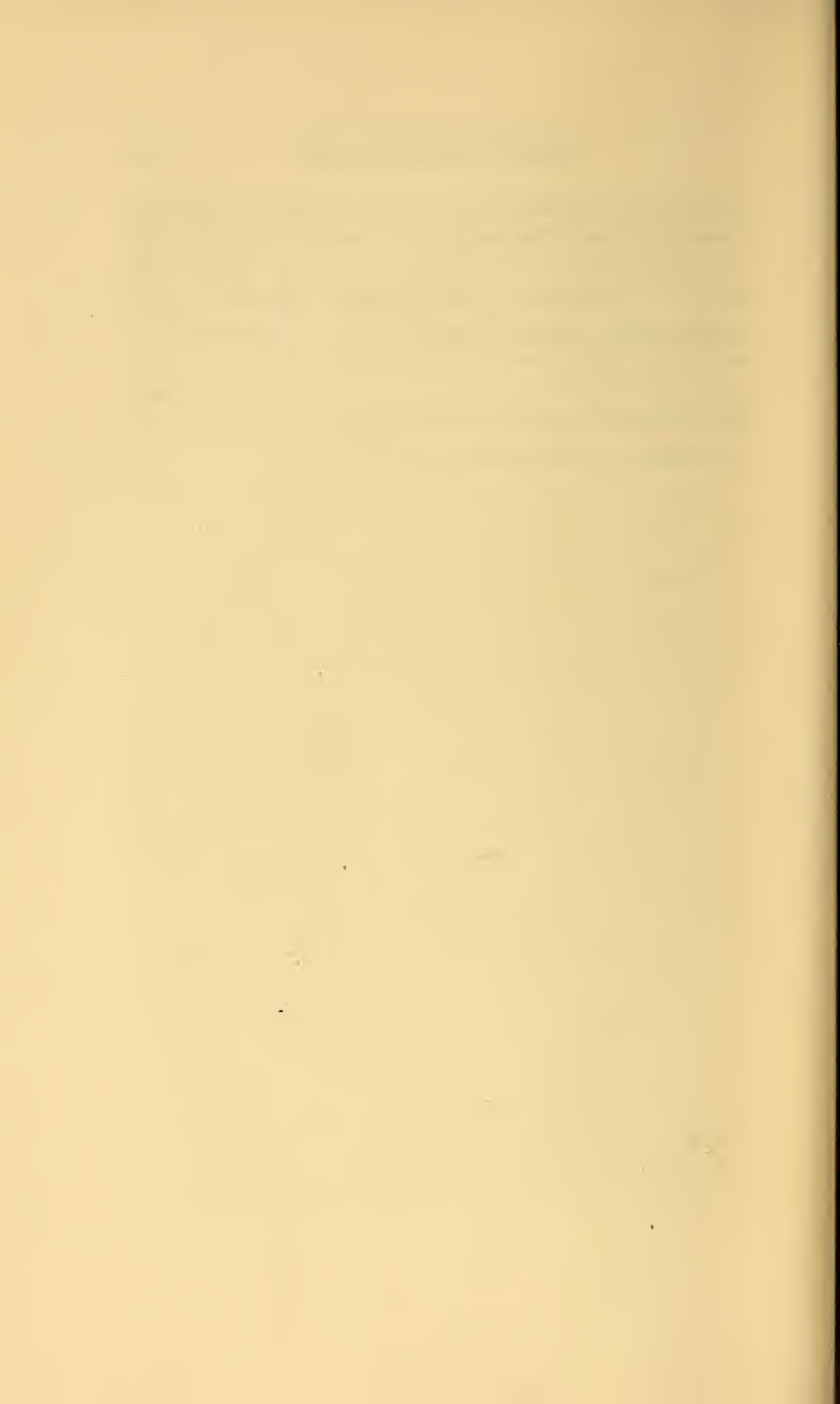
Nor should the ceremony itself be shortened or practicalized in obedience to any sort of so-called "modern conception of life." While marriage by "contract" is undoubtedly a legal marriage, it does not follow that the parties thus united are as favorably impressed as they may be if the ideality and seriousness which so properly belong to the rite are suitably recognized and inculcated. On no account should the service be other than thoroughly ideal; its diction should be as pure and yet as penetrative as a sunbeam; the preliminaries to the ceremony extended enough for the existing mental and emotional confusion to subside, and to admit of the listeners grasping all the high cultural importance of the hour; while the celebrant should be one of such good motive, kindly heart and practice and voice, that heaven itself will seem to descend like a dove and claim the hour and its children for its very own. If over the pale faces of our lost ones we can be made to think of high things and good, none the less should it be possible, that in the midst of our highest felicity we should be made to think, to feel, to assimilate, much

that is equally high and equally good. Marriage is the one opportunity for many, when certain very definite increments of most useful culture can be helpfully inculcated and as helpfully received.

The significance of this was strongly suggested by an observation that was as beautiful as it was important.

One evening, out from the mid-winter snow and cold, there appeared at the home of a clergyman a couple, whose outer appearance showed that their threescore years of battling with the world had brought them little besides poverty and discouragement, as well as death of every laudable ambition. Yet here they were, with a most earnest request for marriage. The wise clergyman seemed to wonder at this, and instead of carelessly complying, paused and questioned them, seriously and long, as to their motives, and especially as to their prospects of being able successfully to adjust themselves to the new relationship proposed. Finally, after being convinced of the propriety of their request, he proceeded to join their hands in the usual manner, and then — hesitated. Evidently he could not satisfy his sense of responsibility by repeating any of the usual words or formulæ. So, after a few moments, he said simply, "Beloved, let us pray." And what a vivid picturing for the waif-like couple before him of all the unrealizations of their lives thus far, followed, and how he did pour out his very soul in most serious instruction as to what they were taking upon themselves, what it could mean to them both, what the community expected of them, and what the church had to offer them by way of counsel and com-

fort and protection in all good endeavor! He then closed with an exhortation to be worthy of this high privilege that must have penetrated to their very souls! Certainly, as never before, did these poor people get notions of married life, notions of citizenship, notions of individual life, such as would prove, if anything could prove, to be a safe chart for all their subsequent voyaging, and a means of unfailing encouragement, as well.



CHAPTER XXII
THE SWEET NEW LIFE

We will begin the new love of woman and man, no longer that of boy and girl, conscious that we have aims and purposes, as well as affections, and that if love is sweet, life is dreadfully stern and earnest.

HUXLEY TO HIS INTENDED

Sympathy is unavoidable between two persons who look ever so little into each other's hearts and compare tastes and desires.

C. D. WARNER

Calm solitary days of the spring-time of marriage spread a carpet of flowers over the path of these two beings.

Beautiful hours when in every cloud stood a smiling angel who, instead of rain-drops, showered down flowers.

Enjoy untroubled, for the time being, O my hero, this refined sugar of life, and empty the dish of sweetmeats which the forenoon offers thee.

JEAN PAUL

And so, dearest, I solemnly devote myself to thee,—consecrate myself to be *thine*. I thank thee that thou hast thought me not unworthy to be thy companion on the journey of life. I have undertaken much. * * * The thought of the great duties which I take upon me, makes me feel how little I am. But the feeling of the greatest of these duties shall exalt me; and thy love, thy too favorable opinion of me, will lend to my imperfection all that I want. * * * Hand in hand we shall traverse it (life) and encourage and strengthen each other, until our spirits — O may it be together — shall rise to the eternal fountain of all peace.

FICHTE TO JOHANNA RUHN

CHAPTER XXII

THE SWEET NEW LIFE

Succeeding the momentous wedding-day come the honeyed weeks, in which the real acquaintance of those who have hitherto been so near and yet so far is made. Before this all has been so vague as to escape definition. Before this the young couple's dreams have mostly been of the vast diffusive order, which, although often satisfying to the heart, almost as often lead the head greatly to wonder or even to query unto most serious doubting. Now, there is revelation and comprehension, each of the other, surprise at the unexpected, and a challenge to accept or reject, at almost every turn. Now is the great acquaintance, the full understanding, to be reached. Said Wordsworth, when told of a certain startling elopement, "So Robert Browning and Elizabeth Barrett have gone off together. I hope they understand each other — nobody else would." Gradually the mystery which first attracted two human beings is now to be cleared, gradually the two souls are to merge into one; and chiefly this most intimate acquaintance is to be made, in order that for themselves the bond which alone makes marriage real and lasting, may be discovered. For the first time in life thus far these two people are really to meet face to face not only with themselves, but with each other. God grant that the truly distinctive ele-

ments of their respective characters may be such as not only to justify the marriage, but likewise to conserve all the patience, hopefulness and courage which are so necessarily required to assure its prosperity!

Out from the old homes, too, out from the parental sheltering, out from childhood's freedom and youth's apprenticeship, goes the newly married couple for their first real excursion into the world together. Up from the lower planes of human development where the bride for a time is kept on public exhibition, or where for a season she is loaned to admiring friends, custom has advanced to where she is at once taken possession of by her lord, and in his companionship starts upon the way of married life. To a few, this necessarily means an immediate settling down to ordinary everyday work; to others, it means a brief "trip" to friends or conventional resorts; to an increasing number, a "tour" only, either domestic or foreign, but of striking extent, suffices. With everyone, it seems to be natural to consider the honeymoon experience as something that will mark the beginning of married life appropriately.

However, as one thinks of what is really implied by "Their Wedding Journey," one recalls what Mr. W. D. Howells says at the beginning of his book bearing this very title, "I shall have nothing to do," says he, "but talk of some ordinary traits of American life as these appeared to them," that is, to the newly-wed, and "to speak a little of well-known and everyday accessible places, to present now a bit of landscape and now a sketch of character." Yet one wonders none the less whether most wedding tourists

would be able very well to describe many incidents by their own way, or many landscapes or characters, either, save perhaps where something important to themselves had happened, or where certain people had accentuated their mutual egotism by some unexpected show of attention. As "Isabel" says in the book, "There will not be a suspicion of honey moonshine about us; we shall do just like anybody else,—with a difference, dear, with a difference"; and one suspects that it is just this "difference" which makes the wedding journey a somewhat serious fact, only to be undertaken in the proper spirit and understanding.

In just what this difference consists, it is hard to think, much less describe, although we can ordinarily rule out much that might be ascribed to the influence of places, landscapes, and characters. Perhaps we may get help from what Lady Mary Montagu says in a letter about an "old maid" that had recently married a rich man "with all his glory," but of whom she remarks, "never bride had fewer envious, the dear beast of a man is so filthy, frightful, odious and detestable." But, she continues, "They were married on Friday, and came to church *en parade* on Sunday. I happened to sit in the pew with them and had the horror of seeing Mrs. Bride fall fast asleep in the middle of the sermon, and snore very comfortably; which made several women in the church think the bridegroom not quite so ugly as they did before." This leads one to wonder just how much of an inkling of what the "several women" might have characteristically recognized as belonging appropriately and simply to the eternal fitness

of things, was suggested. For, undoubtedly, the couple had accepted each other so fully that no manner of doubt concerning the world's ability to stand, despite their self-absorption, could interfere even with sound sleep in church!

From another couple, depicted so admirably in Charles Dudley Warner's "A Little Journey in the World," we get a somewhat different suggestion. "In the first days," says he, "she dwelt much on this theme, 'little touches that remind one of home'; indeed it was hardly second in her talk — her worship — I can call it nothing less — of her husband. She liked to talk of Brandon (her childhood home) and the dear life there and the dearer friends — this much talk about it showed that it was another life, already of the past, and beginning to be distant in the mind. * * * Margaret, thus early, was conscious of a drift, of a widening space, and was making an effort to pull the two parts of her life together." Perhaps the effort to pull together the life before and after marriage is not always so clearly recognized or so well managed, but it often gives tone and color, even to the earlier weeks of closest association, sometimes beyond possible subduing or erasure. Life has few psychological moments more vital than are some of those especially belonging to this period. "Before marriage," says Flaubert, of "Madame Bovary," "she thought herself in love; but the happiness that should have followed this love, not having come, she must, she thought, have been mistaken. And Emma tried to find out what one meant exactly in life by the words *felicity*, *passion*, *rapture*, that had seemed so beautiful in books."

This brings to mind the fact that many people preconceive such vividly ideal images of the person they wish to marry and, especially of the experiences to follow, that not until the harsh awakening itself, do they find out that the real person is a very different thing, and the experiences not as dreamed of, at all,— a revelation that often comes very early and often leads to results that are seldom recovered from.

Another truth is pitiful, too, namely, that so many people, especially women, are obliged to undergo the strain, the surprises, the deep forced questions of the "honeymoon," when they are so exhausted, distrait and unstable from foolish customs that now force them to go beyond their strength, that they have neither susceptibility nor response sufficient for their needs. Can it never be recognized in time, that human nature when fagged out in one respect is unfitted safely to undergo fagging in some other one or more ways? Overwork, overstimulation, overextension, close up until the wedding day, is no sort of preparation for continued unrest, hard journeying, much visiting and unique experiencing, so soon afterwards. Sensibly speaking, it would seem that such momentous experiences would better be entered upon only after prolonged rest has brought about the repose and good health of mind and body that are so emphatically needed. With reference to what frequently follows, it could sometimes only too truly be said, that the young bride is so tired, and has so little stamina, resilience or endurance left, and yet must nevertheless continue to carry such a burden of social whirl and personal hardship, that very soon indeed there comes a moment when there is left

very little desire for that companionship of either body or soul, which, supposably, is so desirable at this time. And when one considers the sources of insidious division that are sometimes disclosed just here; the false notes that detract so much from the soul music, then and after; the imperative impulses and moods which at this time are quite as likely to grow harsh and harmful, as otherwise; the benumbing of sensibility and the obscuration of much else, that is naturally owing to lowered nutritional conditions and the poisons that go with these,—when one considers all these, and all that necessarily grows out of these, one would be little less than human not sternly to cry out in behalf of suffering and endangered humanity against all present customs that are so senseless, and try to promote those instead which would prove safe and more satisfactory. Indeed, stern duty again compels nothing less than the saying of still another word,— the delicate one about certain people, of whom it was said, “they knew one another too well for any of those surprises of possession that increase its joys a hundred fold.” Few people seem to realize the pathetic danger there is in a satiation of sensibility until all too late for the prevention of the shuddering antipathy which physiologically may follow. Just a little reserve here, just a little maintaining of a continuous possibility of fresh surprises of companionship together with a thought of a future which may not become cloyed and disgusted, and a most tender regard for the natural rhythm of body and soul,— these all are of the vital order which is dependent on strength and endurance, and without which the

early days of married life may become prophetic of unsatisfactory years, forever after.

However, to give even these most necessary warnings concerning these days of halcyonic completeness, must seem to most people about as appropriate as to urge them not to "die of sunstroke in February!" Indeed, did not James Freeman Clarke once say, "I suspect that no one can be a genuine reformer and not be ridiculous"? Besides, who really has the heart ever to obtrude prosy facts of instructed and disciplined life upon this time of rosy castle-building, anyway? Just as children must pass through, or ought to be allowed to pass through undisturbed, a period of vivid imaginary construction in which a small foundation of fact supports ever so many tiers of fanciful superstructure, so now let there be opportunity, as never again, say many, for full enjoyment of all the luxurious guessing at what may be, or can be, or ought to be, and this with every anxious if well-meaning instructor kept mostly at a safe distance! Spain itself is in possession now, or else, is certainly possessable, at will. On gossamer lines against the sun are constructed romantic nests for swaying moonbeams only, in which, God willing, shall forever live super-angelic beings in the midst of enchantments untold. No Phœbus has driven nor shall ever drive the sun, as shall one as yet unnamed. On wings of love celestial let all be borne hither and thither as wish or will shall determine. Close to heaven is it all, so close that the music thereof as well as the radiance from the throne itself, shall make glad, unto all eternity. Yes, let the time pass — all too quickly for many; too seri-

ously for some; too foolishly for others. But do not let us too harshly obtrude anything from a world where facts are cold and fancy not overwarm. Back upon this blessed dreaming of the after-wedding days, let it be possible ever after to look at a brilliance — a color so fascinating — that, whatever may come, there shall always be remembered joy, and, with this, renewed inspiration! The best of life's happiness often has its source in flights of waywardness which no kind of hard sense can ever justify. Yet, if the first sweet madness of married life is thus to be tenderly sheltered, it must be said that it should be entirely worthy of all such risky confidence, made so largely because of the good understanding and hope which so timely and so seriously has truly prepared the way. Anything less than this will frustrate justice, in spite of mercy's glad protest, and happiness will be for the day only!

CHAPTER XXIII
UNFORESEEN DANGERS

A grain of anger or a grain of suspicion produces strange acoustical effects, and makes the ear greedy to remark offense. Hence we find those who have once quarrelled carry themselves distantly and are ever ready to break the truce. ROBERT LOUIS STEVENSON

Earth bears no balsam for mistakes;
Men crown the knave, and scourge the tool
That did his will; but thou, O Lord,
Be merciful to me, a fool. E. R. SILL

No human being can control love, and no one is to blame either for feeling it or for losing it. What alone degrades a woman is falsehood. GEORGE SAND

Since when did the truest love prevent a man from being petulant, even to the extent of wounding those he best loves, especially if the loved one shows scruples where sympathy is needed.

CHARLES DUDLEY WARNER

If we're men, and have men's feelings, I reckon we must have men's troubles. We can't be like the birds, as fly from their nest as soon as they've got their wings, and never know their kin when they see 'em, and get a fresh lot every year. ADAM BEDE

If he would have held her hands between his and listened with the delight of tenderness and understanding to all the little histories which made up her experience, and would have given her the same sort of intimacy in return, so that the past life of each could be undivided in their mutual knowledge and affection—or if she could have fed her affection with those childlike caresses which are the heart of every sweet woman who has begun by showering kisses on the hard pate of her bald doll, creating a happy soul within that woodenness from the wealth of her own love! GEORGE ELIOT

CHAPTER XXIII

UNFORESEEN DANGERS

When, soon after marriage, Jane Welsh Carlyle wrote to her husband's mother, "He is really at times a tolerably social character," and then, later on, could repeatedly write whole letters to the same interested person without even mentioning his name, one does not need to learn unusual lessons from the future history of this illustrious couple. Their united fortunes were portentously weighted from the first. One remembers the significance of the fact that long before her marriage, Edward Irving, whom Miss Welsh really loved, had written her, "When I am in your company my whole soul would rush to serve you"; and yet not so very long afterwards, had married another! One remembers also that close to the end of her life, this modern wife said of herself, "I married for ambition. Carlyle has exceeded all that my wildest hopes ever imagined of him — and I am miserable"; and cannot forget either the soul-rending sorrow that is testified to by him, in turn, as he writes after her death, "Noble little heart! her painful, much-enduring, much-endavoring little history, now at last crowned with victory. * * * Right silent and serene is she, my lost darling as I often think of in my gloom, no more sorrow for her nor will there long be for me." Re-

membering all this, one does not wonder at the comment of Tennyson's, made, according to Chesterton, when he first heard of it, that he could not agree "that the Carlyles ought never to have married, since if they had each married elsewhere there would have been four miserable people instead of two!"

Said the unmarried Phœbe Cary, when someone asked her if she had "ever been disappointed in love," "Oh, no, but I have known a good many married people who have been." Granting her witty retort to be true, we need not nevertheless suppose that, for instance, John Ruskin was especially disappointed, when his wife and the artist Millais conceived such an attachment for each other that for him to consent to their marriage seemed the best as well as the only ultimatum. Probably the friends on either side, who had originally brought about the Ruskin wedding, did not understand the insecurity of the bond which they had thus helped to forge, or they would have done otherwise.

In fact, no one can predict the final outcome of any instance of human marriage, no matter what first appearances may indicate. Sometimes the parties themselves and the circumstances of their birth and breeding and achievement all seemingly point to but one and that a satisfactory result, while actual life eventually realizes something very different. Indeed, how often is it seen that two people, even when young, handsome, cultivated, well-off and starting with every promise of success, are found before very long to be getting more and more divergent and dissatisfied, and in the end practically ruined; while certain others, with little or nothing to cheer them

on, and with no or little promise of stability, rise, step by step, to the prosperity in love, position, and possessions, which ultimately makes them worthy the admiration if not the envy of all. Why these should prosper and the others fail must depend, if not on pure luck, then on something that must be intelligible, and consequently worth every effort to find out.

Often the disastrous outcome of an unstable marriage is owing to the fact simply, that the endangering and separating difficulty arises and develops so insidiously that the mischief is mostly done before the couple is aware. One day a carpenter wished to separate two pieces of valuable board that had been firmly glued together. Now he did not proceed at all hurriedly or brutally to do this. On the contrary, step by step and one by one, did he at first carefully insinuate on every side the thinnest wedges, only; after which, even more carefully still, thicker and thicker ones, until in the end, complete separation was effected. So it is in married life. The very thinnest of divisive wedges often as unsuspectingly as insinuatingly suffice to make the start; then, perhaps, larger and larger ones follow with their more potent influence, but often so insidiously again that the couple is actually forced asunder, and before the means of the process is very clearly noted. Thus, in some particular instance, the initial wedge may be an unduly assertive individuality, or lack of enduring attractiveness; in another, love of change; in a third, revival of an old passional interest or development of a new one; or, it may be some strange abnormal fascination, a capricious freak of temperament, an

ungovernable impulse; or, slow but sure growth of antipathy, or revulsion from brutal or unrefined conduct; or loneliness, innate weakness, loose suggestion, hateful back-biting, or, face to face insult; or any one or more of many other forms of divisive influence. Whatever it is, it surely opens the way, if never so slightly, for the introduction of still more attractive influences, those which stimulate and tempt, which promise luxuriously and dazzle with every false sheen, but which eventually overcome and separate into fragments, forevermore! The married couple that is so fortunate as timely to recognize and cast out all the first small wedges, seldom have much to apprehend from the influence of any other kind.

Thus we see that some things certainly are, or may be, intelligible from the start. In fact, we may further see that the practical basis of the permanency of every marriage is mutual appreciation of each other's worth as an individual, good fellowship in joy and sorrow, an indomitable spirit of pardon, and patience with every kind of failure or incompetence, and unfailing helpfulness in all the legitimate enterprises engaged in. Where this is, God does join permanently, and man cannot put asunder, if he try. The true promise of such a marriage as that of Nathaniel Hawthorne and Sophie Peabody, for instance, could not at first be enshrined in the mere promise of either for a very smooth or a very easy life; yet death only could disturb the equanimity of their mutual appreciation, cheer and help. Matthew Arnold and Frances Wrightman had many years of separation all through their married life,

and always had to keep on "managing," just to live; but after thirty-five years of such struggle, he could address her as "My Sweet Granny," promise to "scratch a line every day if I can," and praise her for telling him of the household pony's death by writing that she had done "beautifully, just all that I should naturally want to know; and all you have done, is exactly right, and as I could wish." Thomas Huxley and Henrietta Heathorn had to wait seven years for prospects to brighten sufficiently to warrant their marriage at all. But how, through thick and thin, joy and sorrow, strength and weakness, they subsequently did bless each other, even unto the end, is the encouraging knowledge for us all! And so it is with millions who have no public history. These marry, and instinctively or culturally appreciate each other, help and cheer themselves on, until eternity itself cannot separate them; and the world is again and again assured of the basic stability of every right marriage.

In all these cases it is Nature that does the most toward insuring ultimate success. As has already been noted, here certain important temperamental adjustments, physical, mental and spiritual, as well as certain predispositions to mutual effort and concomitant growth and the similar powers of activity and endurance that go along with these, unconsciously contribute to make the marriage complete and permanent. Life in such marriages is endured, achieved, and conquered, hand in hand and heart to heart; and what love initiated, mutual trust and appreciation eternally perpetuates.

On the other hand, there are many other mar-

riages where nature has not been so propitious, and these need most careful consideration.

In these cases, there has evidently been no natural harmonizing of the respective fortunes of the contracting parties for the permanent enjoyment of their unique privileges and responsibilities. For it is a fact that whenever either party becomes to the other unattractive either in person, speech, or conduct, or fails to maintain the parity of usefulness and cheering companionship which human nature everywhere seeks and needs, the way opens for intrusive, and possibly irresistibly divisive influences, to enter in and duly mar or destroy the married life. Hence it follows, that if these marriages are more frequently to result in permanent satisfaction than now, it is certain that some sort of high adaptive culture must be relied upon to develop what Nature has so predetermined will continue to be lacking, if this is not done. In this, we may see that something akin to art — indeed, the finest art — has here a function of the highest order possible; and that it may be predicted that the worth and perpetuity of marriage for most people does depend and must depend exactly upon the highest grade of this finest of arts which they undertake or are capable of achieving. And it may also be premised, that for many persons there will be little or no art of this useful order, if its foundations have not been laid in the appropriate training of the parties concerned, long before the wedding day arrives. Where this has not been done, where there has been little or no instruction as to the right purpose or right point of view or real needs, in anticipation of mar-

riage, there is every possibility of there being more or less sad bungling as well as dire wastage from the very earliest day thereafter until the irretrievable end. Where, however, there has fortunately been such adequate instruction and right prompting, then will art as applied to marriage be comparatively easy of comprehension, and most helpfully influential in daily life.

Unquestionably, the influence of this vitalizing fine art is exceptionally needed at certain times — such, for instance, as in unexpected crises in affairs, or when seriously affected by shock or illness, or during seasons of prolonged tension of individual natures. Could we eliminate from married lives the frequently recurring emergencies that are so incalculable and so disturbing to many natures, their safe management otherwise would be comparatively easy. For it is these, the sudden accession of burden and demand, which try people, as little else can. Indeed every emergency may prove to be a veritable insult, either to body, or to mind, or to both. Conversely, also, such experiences are often of uttermost use in welding two souls into a oneness, not otherwise possible. In either case, upon how these insults are received and reacted to, will depend the ultimate result for good or evil. Hence, the great desirability of people having reached marriage with entirely adequate discipline in respect of savingly and constructively reacting to every emergency. So, too, with respect to prolonged tension of mind or body. Sooner or later the break may and often does come, unless previous training has prepared the individual for such experiences. The starter in a Marathon

race may lead until near the finish, but in the end many fail because of a lack of endurance. They who start, never so gloriously, in the way of marriage relationship and its long course may, because of a similar lack of endurance, sadly disappoint, and be disappointed, in the end. Hence it is so necessary that proper cultivation of the higher faculties should have previously been continued with similar training of the lower ones, from the beginning. Good digestion, adequate excretion, and ability to work and sleep, are likewise as necessary and useful here, as are mental furnishing, æsthetic refinement and spiritual nurture. In every respect, there is ample opportunity as well as cogent necessity for realizing the spirit of that fine-art which ennobles while it makes strong.

Inasmuch as some people can encounter and survive emergencies with naught but increase of strength and endurance and thrive at their very best on the excitement and variety which come with them, while others simply wilt and degenerate under the persistent strain of uninspiring commonplaces, it follows that educators of every class should fully realize the importance of this, and endeavor properly to train young persons for the life before them. As it is, few people find out the peril of continuously being in contact with a non-supporting environment, whether personal or material, until they develop a devitalizing revulsion which may be as full of danger as it is powerful. To such people, simply the monotony of married life and home providing and home keeping may become a torture which eventually destroys all their fine sense of honor as well as strength.

Said an unmarried woman once: "I fear I should get to be so tired of him, I should explode." This was simply indicative of what is actually realized in many a life, whether of man or woman. With these the mere tameness of "bonded" life is found to get beyond the limit of endurance. Moreover, as civilization becomes more and more complex and consequently more exciting and exhaustive, it promises to be more and more necessary that the conserving faculty,—the power of being perpetually agreeable and stimulative and consequently enduring,—shall be cultivated. The old idea that if two people are once married, every good must necessarily follow, and that possession of one another necessarily implies permanent security, as a matter of course, will have to give way to the much better one, that the spirit of marriage requires to be kept alive daily by unremitting exercise of all the courtesies, kindnesses, forbearances, gentle persuasions, entertainment, admiration and love, that are natural to refined persons, and can be cultivated by every intelligent and energetic person, to their good. The woman of the world knows that her power over a man will last just as long as she makes herself essential to him, and no longer. The man of the world knows that if he is to obtain and keep the favor of any particular woman he must satisfy her womanly instincts and ambitions unfailingly and persistently. In this there is much instructive light upon the prospect of perpetuity, or the reverse, of married life. To assume that the initiative called "marriage" necessarily comprehends and assures everything that is permanently desirable, is prophetic of failure from

the beginning. On the other hand, to know that

“Every day is a fresh beginning,
Every morn is a world made new,”

and to act upon this, is to assure all the permanency possible to the two natures joined. Here, it is instinctively hinted that, as Emerson says, “Intellect annuls Fate.” Here, again, it is very evident that Higher Living for married people may be much more safely founded on comprehensible intelligence than upon narrow ignorance, no matter how sincere or devoted.

Should the worst of all unpropitious days come, however, the day for which prophetic circumstance in a steady tide from birth onward through education, through experience, through everything, has provided fully for the day of explosion, of separation, of sorrow (let us hope and pray not of shame), what shall now be our attitude, our comment, our hope, or our despair? We have sorrowfully watched the careers of just such people, noble men and fair women, with flawless bodies, bright minds, and true hearts, and seen them little by little lose the fine gloss of endowment and breeding under the rough handling of conditions for which they were neither to blame, nor capable of obviating or permanently enduring. We have seen the nerves of such grow bare and become irritated to a keenness unendurable; we have seen their moral sense become blunted until the power to distinguish between right and wrong has gradually disappeared, and wrong has taken the place of right. We have seen, too, persons thus ex-

posed resist the tide of every degenerative influence with a courage and will born of heaven itself seemingly, and yet just as surely yield in the end. Additionally, how many others have similarly fallen apart, who by nature and breeding or both have had but little stamina of any kind, and of whom but little ought ever to have been expected; others, too, that were born with dominating instincts downward, who have seemed but to float over the first degrading cataract, with never an attempt even to move oppositely. As the conjugal world has thus presented itself in the concrete, the query has often come seriously to mind, "Who are the permanently married? Where indeed are those who will endure to the end?"

Certainly, the thousands of openly broken marriages and the many more thousands of those covertly broken constitute but a sad comment on our civilization. Nor has the effort thus far against the multiplication of these — legal, legislative, cultural, religious — seemed to have accomplished very much that is satisfactory. Nor will such effort, nor can it, do better, so long as divorce of wrongly mated persons remains legally and ecclesiastically permissible only after crime has been committed. That this should so frequently be the case; that before divorce there must come crime; and that every aspect of the matter should be so chiefly considered from this one standpoint of criminal jurisprudence, is a shame — a weak, truckling, degrading shame — such as should be tolerated only until something better has been found out and adopted. "Divorce," at best, is awful enough to contemplate, without the addition of "crime," either before or after the event.

Moreover, just why two capable, intelligent members of the commonwealth, who find that they have made a serious blunder, which, in any other walk of life, it would be expected they should remedy as quickly as possible, but which in matrimony is expected and even forced by custom, by superstition, by law and often by personal preference, to remain unremedied until, perchance, if not death, then criminal dissolution, results, is entirely beyond rational comprehension. Such an indecency is a slur upon modern knowledge of human nature that should be obliterated just as quickly as the advancing science and art of life shall make it possible. Nor should the opposition of vested interests, whether economical, or ecclesiastical, or legal, or social, or domestic, be allowed defiantly or fallaciously much longer so destructively to interfere with such a beneficial course. These all have seemingly but a small and short vision for the real issue. Their fundamental maxims have been derived largely from antiquated deductive and dogmatic premises, and by minds acquainted not nearly so accurately with the results of close study of actual causes, as with the so-called "facts" of intuition and imagination which are really but products of a selfishness that is not promotive of the most reliable outcome. Certainly the pressing needs of the marriage and divorce situation of today, are, that every conclusion, both as to those who shall contract marriage, and those who shall be entitled to dishonorable or honorable rectification of obvious blunder, shall be derived only from the most comprehensive investigation and study of *all the facts* involved that may now

or at any future time be possible. Anything less than this is unjust, unsafe and unspiritual.

As conducted at present, proceedings in reference either to separation or divorce are necessarily negligent of many of the most important factors concerned. Nor is there at present any way of preventing this; nor will a way be found (let it be repeated and in every way emphasized) until such a time as the point of view of marriage itself shall have been changed; that is, until it comes to be intelligently and firmly accepted that the real object of marriage, the object primarily and above all others, and subject to an exclusiveness such as will make it the center of every intelligent consideration — that the real object of every marriage should be primarily not the happiness of parents, but the welfare of progeny. Of course, this does not mean that due weight shall not be given to the value of “romantic love,” or to the indisputable worth of marital satisfaction. It only means, that, before all else, the needs of prospective children shall be duly and fully considered; for then, and then only, will it be possible for the “divorce question” or any other vital question closely allied to this, to be righteously solved, and for justice to be done to all the parties concerned. As it is, spite and hatred and vice and crime lead up to the final action, during which course parental demands are selfishly accentuated, while its incomparably serious significance to the child is forgotten or miscalculated. As it ought to be, and as it sometime will be, the child’s interest will be regarded as primary; and every legal, or religious, or social, or personal interest that does not regard this, will be

relegated to the subordinate position in which it justly belongs. When this comes to be universally the case, the entire teaching as well as growth of sentiment will be strictly in favor of the forethought and just regard for others that provides for the best and lasting welfare of both parents and children, and thus for the entire future of the race.

When the vital interests of children are comprehensively considered, it is soon noted that these unformed, plastic personalities are often found stranded between two wretchedly destructive household fires, which can only destroy their finer sensibilities, and from which they should be kept, at all costs. The home in which parents are not compatible is almost certain to have no sort of clear atmosphere for children healthily to breathe, even when it is doggedly maintained for their supposed welfare. Indeed, the hindering, degrading influence of a divided household and all its fault-finding and worse upon young children, is simply incalculable. This is manifest in their so often reaching adult estate with only low and fallacious estimates of the opposite sex, of marriage, and of the social structure. In fact, it is almost impossible for children to emerge from the breeding of such a home without being painfully pessimistic and apprehensive and otherwise blasted, if not pitifully scarred for life,—a condition frequently encountered when attempts have been made to hold warring couples together, even where there was evidence of no special vice or crime to complicate.

Hence, it should be more truly the business of those who have brought children into the world

thenceforth to care for them, and educate them, and protect them, and eventually to send them forth into the world in a much better shape to meet its demands than now. To this end, the personal preferences, whims and prejudices of the parents, no matter how just or urgent, should never be allowed to dominate absolutely, but should be sunken to their proper subordinate place. Moreover, such unfortunate people are in duty bound not only never to desert their children, but actually to bestir themselves to provide for them in every way, at least until they are old enough to provide for themselves, just as they would were their own personal happiness satisfactory. If it sometimes be thought wrong thus to insist upon children being retained and cared for by incompatible parents, especially, where by speech and conduct these seem evidently to be unfit for so high a calling, it certainly is not wrong to insist that such parents awaken fully and at once to the higher duty of being true to their children, no matter what their differences may be, and prepare themselves to do better than before. Children have a right to be as well brought up as possible. There is no ethical abrogating or usurping of this right by any sort of parental preference whatever. Hence, it should be the state's prerogative, not only to see to it that people provide a home for their children, but one whose atmosphere is as salubrious and promotive of their interests, as possible. If two people do not love one another they need not, to themselves, pretend to. But before their children let there be peace, oneness of purpose, and clean speech and conduct; and, let this course be continued until such time

as the children shall have flown to their own chosen environments. If when this hour comes the antipathetic or repugnant feeling between the parents still remains, it certainly becomes then a matter rightly to be settled by the parties primarily involved, providing only, of course, that they always have due regard to their full duty to the necessary moral order which affects not only themselves and their households but everybody else.

Where, however, harmony and decency cannot possibly be maintained in a household, where disease or vice or crime renders it necessary that existing relations be severed, it seems most proper to advocate that permanent divorce should be secured, but only in accordance with principles and practices by far more comprehensive and just than those which now govern such procedures. Even here it should be considered most nearly right that, after due investigation by sufficiently comprehending authority, such people shall be granted at first only a degree of experimental separation for a period longer or shorter, as circumstances may indicate. This, the "interlocutory decree," not only makes the separating parties think with becoming seriousness of the step they are finally to take, but gives them time definitely to find themselves and their true relations, as well as to undertake an arrest or cure of the tendencies and practices and diseases which have provoked to the issue joined. If, at the end of such tentative separation, the need or wish for permanent separation dominates, then let it be the rule that, whenever not crime but incompatibility or other reasonable cause is alleged, the divorce shall always be effected, unless

crime has become habitual and gross, with as little stigma as possible, and likewise with as little hardship as possible, to all parties alike. As now obtains, people who are to one another as powder and match often hold themselves together in a tension that is as dangerous as it is weakening, and finally to no good purpose whatever; and this, simply because of the awful stigma and subsequent hardship that is senselessly attached to what ought to be, what might be, considered an honorable procedure. That this stigma is an unjust wrong to all the parties enthralled; that it contributes toward developing the unstable conditions of body and mind in which dereliction most often occurs; that it does no real good either to home, to neighborhood or state, should be recognized, and duly incorporated in practical life. Again and always let it be said that, when two people have really made a mistake of so serious an order as the matrimonial, there should be legal, honorable, comfortable, praiseworthy means of rectifying it, and this, not after the blunder has led to its worse results, but before.

On the other hand, where people have selfishly or recklessly gone into some form of legalized vice and crime for relief from their personal strain or hatred, then should the course be very different indeed, for certainly the principle involved is different in every respect. Here, the object of investigation and adjudication should be not in respect of comfort, honor, or praise, but rather to teach people that law must not be violated, and that whim and passion and brutality must not be recklessly indulged, no matter how deep the dissatisfaction. In fact every crime of

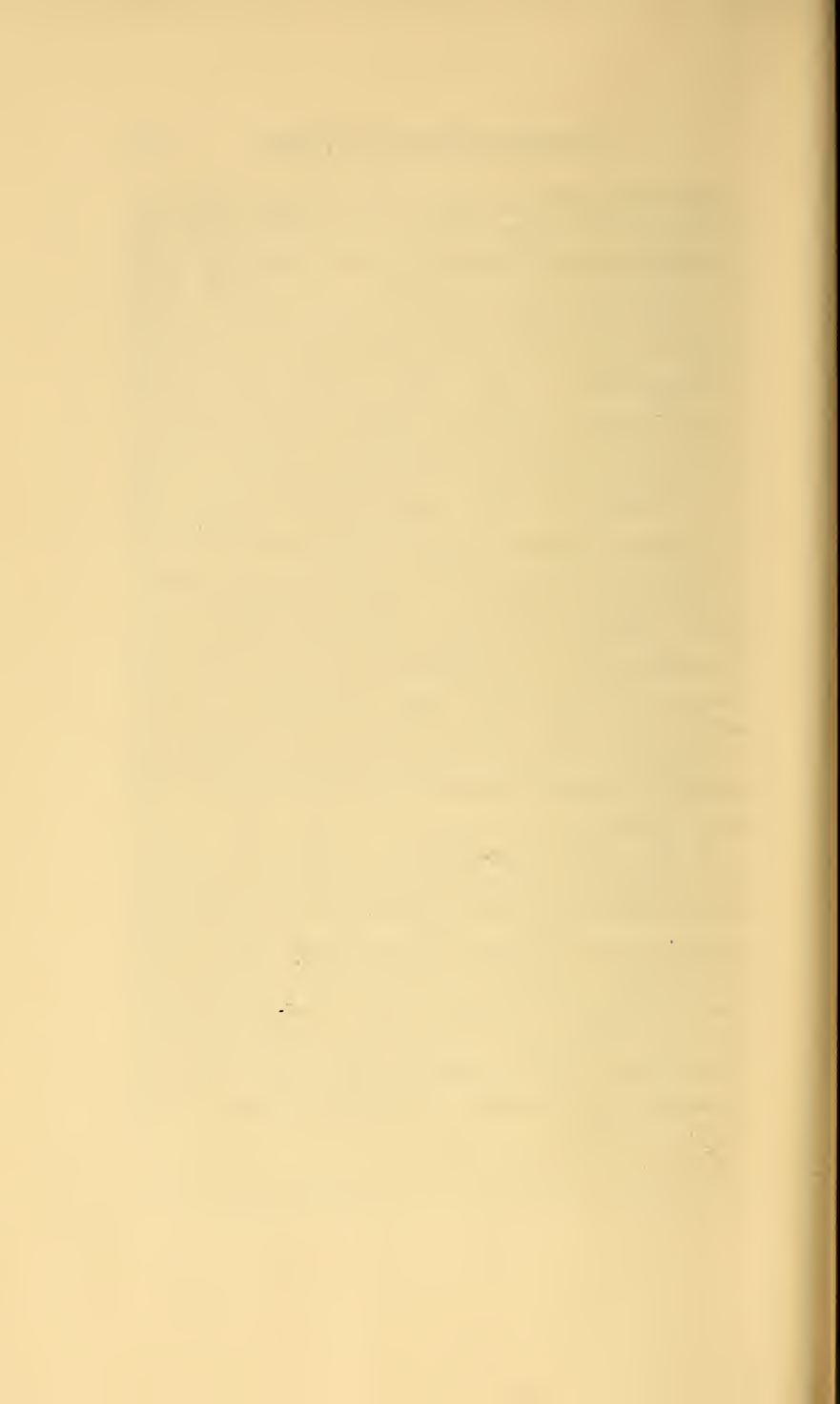
this nature which, upon proper investigation, is duly substantiated, has the greatest need to be fully dealt with, irrespective of the circumstances which have led up to it. In other relationships, "outraged law knows no ameliorating circumstance," or at best, but very little such. Nor is there any better reason why an unhappy marriage should be considered as mitigating actual crime, at least very frequently. The lesson to be learned and enforced is that of decent respectable separation before crime and not of dishonorable divorce after it.

In either case, whether before or after crime, the particular adjudication of matrimonial disaffection should depend distinctly upon a fundamental fact, namely, upon the fact of progeny, or otherwise. If there be no children, then any sort of reasonable condition or agreement should be allowed to determine the final decree; for, evidently, the adults chiefly concerned should be presumed to know their own personal wants and needs. But if there be children, then is the condition changed, and so radically that judgment should exclusively have reference to their helpless involvement. In such cases, as has been already said, no decree or separation should be allowed, if possible, until all the children have attained their majority. If, however, owing to parental incapacity or other total unfitness, it seems wise to anticipate this, then the utmost care both of person and property should be properly provided and exercised by the State itself,—the party which eventually must assume the responsibility involved.

As to the means by which justice in such cases shall be determined, there can be little doubt that

improvement upon present ones is imperatively required. Few judges, referees, or juries, as these are commonly constituted, can justly pronounce upon the issues joined in such cases. In almost every case the physician's services are explicitly needed; upon every case the trained psychologist and alienist might be able to throw most valuable light; while there is usually needed the influence of the finer regard for moral and spiritual things that the clergyman is supposed to have. In fact, no decree of absolute divorce, especially where children are involved, should ever be granted, except at the hand of a court composed of jurist, alienist, physician or surgeon and ecclesiast, sitting in as much retirement as possible. Publicity does not enough deter others from such procedures to compensate for the serious fact that it tends to render these commonplace and undeterrent, as well as to vitiate the atmosphere of home and person, and even to fascinate to irritative activity those who thus become unduly familiar with such matters.

In the golden days, when love shall truly initiate, when intelligence shall adequately prepare, when understanding shall enable forbearance and righteous endurance, and when determination shall elevate rather than pull down, shall bind closer rather than work division, then, let us trust, will separations be but for a day only, with the more satisfactory morrow always assured; and marriage shall come universally to be regarded as truly the divinest institution on earth!



CHAPTER XXIV
PERSONAL FREEDOM

An evil action only makes the path for other evil acts;
evil thoughts uncontrollably drag out along that path.

LEO N. TOLSTOI

You cannot change ancestral feelings of what is right
and wrong without what is radically soul-murder.

R. L. STEVENSON

If we would learn something of the Infinite, we must
not sit idly repeating the formulas of other men and
other days, but must gird up our loins anew and dili-
gently explore on every side that finite realm through
which still shines the glory of an ever present God for
those who have eyes to see and ears to hear.

JOHN FISKE

It is in its readjustment into changed conditions of
life and new views of the world that a people's faith
best betrays whither its face is really set. That which
conditions it then becomes the background against which
we measure it.

BENJ. IDE WHEELER

Train your common sense and let the windy analysis
pertaining to problems alone.

GERTRUDE ATHERTON

Correct thy son and he shall give thee rest; yea, he
shall give delight unto thy soul.

HOLY BIBLE

When everything is in its right place within us, we
ourselves are in equilibrium with the whole work of God.

H. F. AMIEL

CHAPTER XXIV

PERSONAL FREEDOM

The hardest and in some respects the most equivocal of all the battles fought, and yet to be fought, is that for freedom of body, mind, and soul. In so many ways, however, is the human personality predetermined and constantly modified by forces and barriers without and within, that anything like sufficient freedom seems an utter impossibility. Indeed, notwithstanding all that the nineteenth and twentieth centuries have done, all that liberal theology is doing, all that emancipation of slave and woman and child means, all that bold demands for release of universal human nature and its inherent, inalienable rights point to,—all that these promise, yet how much progress, comparatively speaking, remains to be made in this important field of human achievement. It is still as common to find the present generation devoted to what Bacon denominated *Idola*, “false divinities,” as it was in his own time, three hundred years ago. True, we have become emancipated from many of the *Idola* that were then most tyrannical impostors upon the freedom of man. But we have our own tyrants, just as truly, those before whom we bend in just as sycophantic worship, and before whose judgments, anticipated or actual, we quake unto our very heart!

Some of these tyrannical *Idola* we find strongly

enthroned in our modern homes; and their demands often annoy and hinder and exhaust us beyond endurance. Especially is this seen in respect of women; but children and men are not far behind in suffering from the burdens which are thus ruthlessly and unreasonably imposed. The fact is, the modern home, laud it as we may, guard it as it deserves, and hope all things for it as we should, is latterly fast coming to be a place where little rest or peace, scarcely any inspiration or contentment, and all but no security, are to be found. Instead of being subject to a dominant well-meaning will, it has succeeded in becoming a veritable tyrant, with satraps as harsh as they are determined upon mercilessly enforcing their behests. No wonder that the modern Home-Spirit is restless; no wonder that families are becoming more and more nomadic; little wonder, indeed, if so many are found degenerating into an almost barbaric lack of home interest. Certainly a not very far away as well as radical emancipation is here needed.

Under the inspiration of leaders like Charles Wagner, we are now hearing much about what he is pleased to call "The Simple Life," and the bearing of this upon the problem of greater personal freedom. But just what is meant by this phrase, it is difficult to determine. In some people's minds it seems to mean relief from all attempts at home-making and home-keeping, to be succeeded apparently by the substitution of some sort of community life in its stead. But in respect of this, let those who remember, for instance, "Brook Farm" and its fate, beware! For others, The Simple Life promises less

outside pressure, less service, or less care. To woman it often means easier dress, fewer children, or the leaving of the care of children to others; or, entertainment by caterers; or, but dozens on the calling list where now there are hundreds. Some men are reminded by the phrase, "the simple life," that their own houses seem principally to be bric-a-brac display rooms, merely to shelter those for whom they plan and labor strenuously to keep "in style," and exhibiting nothing very satisfactory by way of compensation; others that their table is simply a dread succession of senseless "courses," which are quite as apt to starve or poison as suitably to nourish; others still, that their own selfhood is valued chiefly for being the necessary and permanently providing and co-ordinating center of the whole establishment. According to some minds, less show and fuss, more even stability of constitution, and better general running gear, would amply serve to simplify matters to a sufficiently practical degree. For all, the "servant question," and the complex matters implied by this, constitute Idolas, under whose sway it is certainly not very easy or very satisfactory permanently to remain.

Evidently, here is a field in which from the very intensity with which its problems are regarded, there is already danger to be apprehended, in that, while the effort to get away from trouble, or to avoid disagreeable outcomes, or reasonably to be at ease even in "Zion," is laudable enough, there is so apt to result failure that is fatally discouraging, especially just when the anticipated satisfaction is most needed. Even *The Simple Life*, as conceived by its better ad-

vocates, may thus prove to be quite unsatisfactory in the end to very many, promising as it may seem. In fact, let the house and its furnishing, society and its demands, let duty and privilege and all the rest be conscientiously reduced to barrenness; not necessarily will The Simple Life thus attempted prove to be the *bonum* so eagerly desired. The true simple life does not flourish at its best in a bare or barren life at all; nor does it in a mere paucity of environment, in any sense. On the contrary, practical life, whether simple or not, ought to compass the advantage of the most varied and luxurious environment that can be secured and at the same time be made to conduce to human development. This is what human nature needs, this is what emancipation really means, this is what Christian Freedom actually is — life, luxurious life, both within the home and elsewhere. For the best of life depends upon inner purpose and energizing, in combination with outer inducements and means; as also upon the allied fact, that human nature principally grows according to newly discovered wants or needs and the varied endeavor that is required to satisfy these. Hence, the bare and barren life, attractive as theoretically it may seem, is practically too negative, has too little inspiration and opportunity, is too little compelled to exert itself, to stand rigidly for a model, or to prove very satisfactory as an imitation. Not haven after storm is the right motif here. But power to harness the storm, to enjoy its many features, and likewise to sail on, even in its raging midst.

And this is the kind of simple life that is most needed today. The tyrants are still over us; and

even if we could depose them, being what we are and not readily changed, we would doubtless immediately enthrone others, with the same or perhaps worse slavery to follow. Seemingly, we cannot easily escape the tyranny of time and tide, persons and events, customs and duties. Epictetus, though a slave, by proper direction of himself, lived as happily as he was wise. Seneca, although supremely busied with affairs at court, found opportunity to moralize for every grade of life, and for all time. And so, too, did Spinoza stay himself by maintaining friendly relations with the spider who spun upon his cell walls, ever with companionable seemliness. And so, Madame Roland, even with the guillotine in sight, with "two hairpins and a napkin" converted her barren cell into the place for her work, and for flowers that led her jailor to call it "The Pavilion of Flora"; and so also did she there write her own "Memoirs" and cheer her comrades and all others of faint heart immortally. Abraham Lincoln, in the midst of most horrid war, could tell his stories and play with his children, and be so simple, that all the world marvelled. Mrs. President Grant could sit with her husband by the evening fire, call him, as of old, by his first name, and knit the simplest stitches, while all the nation roared and throbbed with mightiest political and social and theological turmoil. So does every one know of somebody else, who, in the midst of a whirl of household and social and religious and business affairs, carries herself or himself with the sweet dignity and command which becalms and strengthens all who come near. Nor does it appear that these masterful and benign folk need

to have their surroundings simplified, in order to depose offending Idola, or to lead The Simple Life successfully.

In the lives of these persons, then, is to be found the true lesson for us all. Not shrinking from household Idola; not complaining of their exactions and impositions; not stripping off environment; not withholding from fields of usefulness; but, rather, facing every taskmaster so fearlessly and at the same time so critically, that, there shall inevitably come enjoyment of everyone of the momentous complications and responsibilities of modern civilization, and this with cheek a-tingling, heart strong-bounding, and hand in attitude of command; and all, simply but effectively by taking up the walk and work to which we are adapted, keeping within its wholesome limits, and ever substituting real and useful and pleasant activities and possessions for the opposite. Useless bric-a-brac, and all the burdensome care which this imposes, contributes little if anything to life, either simple or otherwise. In many cases it conduces early to exhaustion if not worse, and always may conduce to misery that is not easily cured. Higher Living demands that more attention be given, not so exclusively to lopping off rubbish already gathered, as to the art of primarily selecting such an environment — such companions, house, treasures, church, society — as will result in no rubbish to be destroyed, and will prove to be permanently inspiring, wholesome and constructive, rather than the reverse.

In general, this will always require seeking from the first for permanent worth, for beauty, for adaptability, for livability, rather than for conformity to

the passing show, no matter how great the pressure. In seeking and realizing these fundamentals, The Simple Life will become fully enough manifest, even in the midst of all the luxury that the modern world can provide. Upon the life which has a proper motive, all things, no matter how royal, reflect a vivifying light. But here, as elsewhere, it is as hard as it is destructive to attempt to serve two masters. Better serve with singleness the Love whose prime mission it is to make free; for then all else is emancipated along with one's own self. Even the Light of Life is not withheld. As Emerson says:

“ Because I was content with these poor fields,
Low, open meads, slender and sluggish streams,
And found a home in haunts which others scorned,
The partial wood-gods overpaid my love,
And granted me a freedom of their state.
And in their secret senate have prevailed
With the dear, dangerous lords that rule our life.”

Closely associated with the feeling for personal freedom, is the notion that, if people would only read more and better, all good things, including personal freedom, would develop accordingly. “ But let the world of books be freely open for everyone's entering,” say some, “ and the regeneration of the human spirit is bound to follow; and with this, emancipation from every tyrant within or without.” In many respects this may be approximately true. With the contact of individual minds with other minds through reading, there usually does come a more or less wholesome emancipation from numerous whims, prejudices, narrowness and pet notions. So

frequently is this the case, that it seems indisputable that everybody should read as widely as practicable, and chiefly for this very purpose of achieving all the sense of personal freedom possible. Probably no one step in the recent history of the race is more important than this. The intelligent, ready talker and worker can scarcely be prepared for his own particular needs, except through the medium of much reading. Not only to learn what has already been done and to find out what is still possible results from reading, but there are elements of growth, discipline and self-finding, to say nothing of recreation, in broadly reading, that cannot be realized in any other way. To the praise of reading then and its emancipating influence, every sensible person is easily committed.

But like every other good thing, reading must be engaged in with discrimination. In proper amount and quality it is undoubtedly helpful. When the case is otherwise, grave questions arise as to whether it be helpful, or not. Lowell is quoted in effect that any kind of reading is better than none. It takes little observation, however, to find that some kinds of reading are worse than none. Many a young person has thus been given word-pictures of vices and crimes which have been ineradicable in all their subsequent life, and have thus been subjected to a set of inner tyrants from which no good could possibly come. Psychologically, we know that any vivid mental imagery is apt to be permanent, and this in spite of all opposition to compel a subsequent course of events in conformity with it.

“ Once git a smell o’ musk into a draw,—
It holds like the percedents of law.”

Once get a sniff of literary carrion, and no subsequent perfume or disinfectant can completely overcome or eradicate it. So it may well be thought that reading, especially throughout the earlier years, should at least be clean and truthful and inspiring to all that is higher rather than lower in life.

Inspired by the rise of interest in reading, there has come to be a whole literature especially designed for the young reader, of which untold good is commonly expected. Some of it is excellent — very good, indeed. Much is a mere dilution of better work, and, generally speaking, is no fit substitute for it, and, worse yet, it is apt to bar from acquaintance the more useful original. To the great loads of inane, filthy, exciting, soul-burning rubbish that is now greedily furnished and so greedily read by young persons, only condemnation can be given: a course, however, that serves too often but to emphasize rather than prevent its circulation and reading.

In rational consideration of all the present encouragements to reading, then, as well as the ample provision now made for all classes, the question, what and how to read, has become a matter of anxious concern to many parents, teachers and librarians. In order to answer this question to any very good purpose, certain principles should be kept constantly in mind.

1. All literature worth reading is itself either clean in word and fact, and so subserves its own high aim,

or else directly exposes what is objectionable in a way not unduly to stimulate curiosity and imagination, and so defeat its better uses.

2. If reading does not truly construct one — that is, inform, discipline and inspire — it is very apt indirectly, but none the less actually, to destroy mental and moral integrity — that is to scatter-brain, interfere with real learning, and eventually to confuse and depress and atrophy all that one ought to know and practice concerning most of the vital questions that come up for definite answer.

3. Contrary to the usual expectation, reading for entertainment alone is not very often of most use. Like any other indulgence, it soon reaches the limit of acceptance and enjoyment. On the other hand, right-reading, that is reading for instruction and inspiration, is found even more and more enjoyable by almost every one, if only they persist in this practice rather than the other.

4. All good literature becomes interesting as soon as we grow to its style and meaning. The only way to reach this growth, however, is by reading good literature almost exclusively, and by training the mind somewhat persistently to dwell upon what is found therein.

5. Literature that does not require more or less effort to comprehend its meaning lacks usefulness to just this degree. Hence, that which has been "written down" to the comprehension of the illiterate is not likely to build even this kind of reader up to anywhere near the extent expected.

With these principles in mind, it becomes clear that much of even the so-called "good reading" of

these times necessarily defeats the supposed good of it, even by its very quality of unfitness. For, closely examined, it is often by implication, if not worse, decidedly unclean; or it so treats legitimate subjects that it weakens rather than strengthens and misleads rather than corrects; or it amuses until it cloyes, or perhaps destroys ability to enjoy anything else entirely; or it discourages from reading the standards; all of which leads to lazy acceptance and heedless following of every kind of notion and promise, instead of that which is healthy, wholesome, recreative and inspiring, and so in every way constructive.

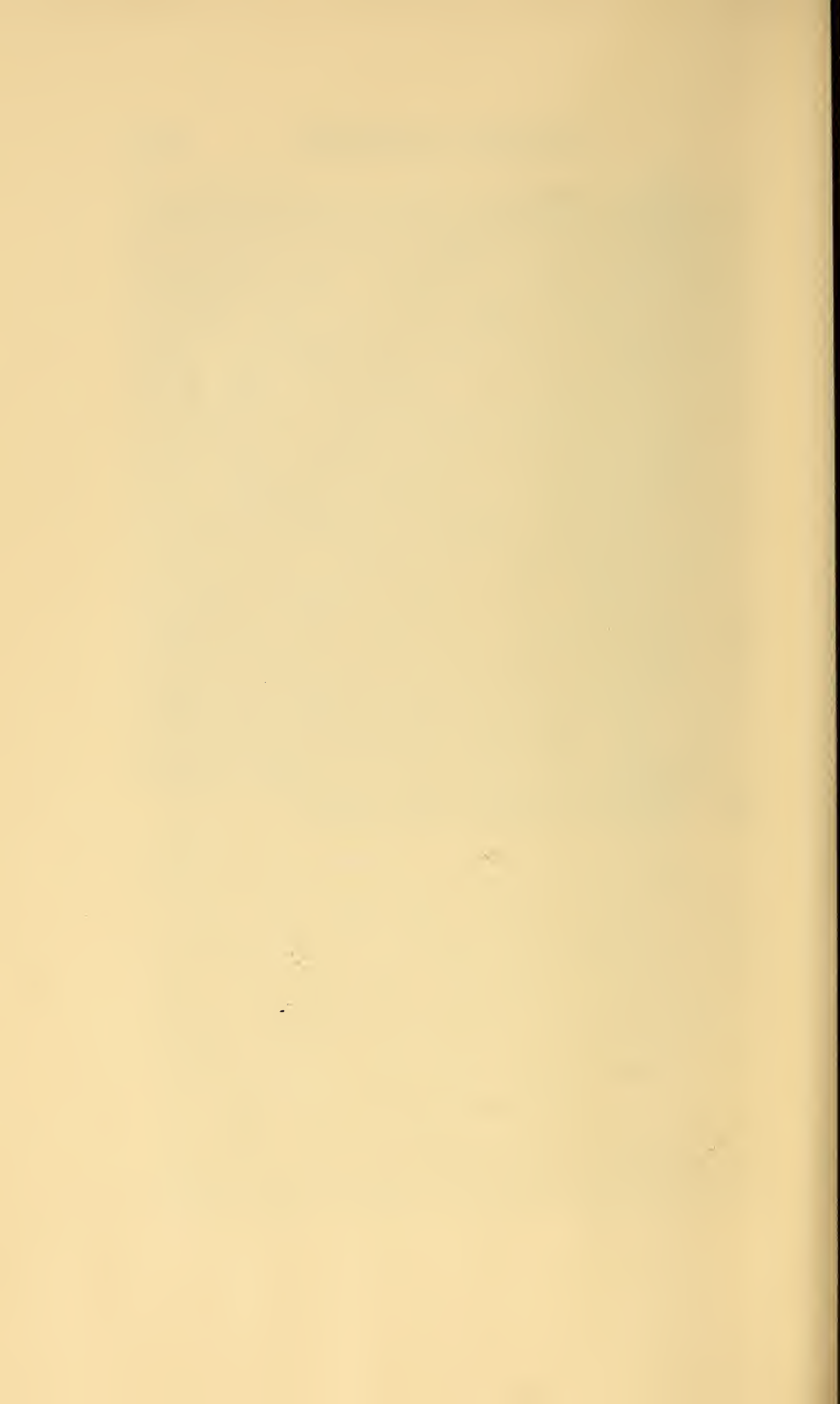
The fact is, in order especially to neutralize the vicious influence of what is bound to be read elsewhere — in newspapers, magazines, and second-class works of every sort — every one should daily read something that has been tried and not found wanting. Our fathers thus used the Bible, and by this use gained much that their glib children lose. Today only a few are so fortunate as to live in families where the old classics are accessible. These, handled over and over again, and read and re-read, are always formative in a degree truly marvelous. Others have been fortunate enough to hear Scott and Dickens and Eliot and Hawthorne and Thackeray, and the brighter essays and books of science and art, read aloud and talked over in the home or school circle, and to what high cultural end the testimony of Helena Modjeska, for instance, is convincing. Happy the day, most useful the day, when to a larger and larger extent only these tried and trusty friends — the “five-foot shelf” of standards — and the exceptional newcomer will be allowed entrance into the

literature lists of the home, to become the daily companions as well as true inspirers and most wholesome entertainers. By all means, let these strong, invigorating, logical, artistic, true literatures become more and more the daily perusal of young people — even the children of the time. They will not understand them all, of course. But better than understanding will be the unqualified growth of spirit and the ultimate spiritual freedom that will come from such habitual acquaintance with the deepest thinking, the truest feeling, the highest hope of the literary world. The springs of spiritual freedom thus replenished will never clog up. The resulting freedom itself will never prove to be other than an eternal safety and satisfaction; for any sort of freedom that is worth achieving, must, in order to be stable, have for its foundation, not alone strong motive and equal will-power, but intelligence and discipline and careful practice, and more careful self-criticism, as well.

Actual personal freedom is an achievement from within. No scientist can find a better way. No legislature can decide on, no educator advise, no religionist reveal one, that is surer or more easily traversed. The summoning of the required courage and impulse, the overcoming of difficulties by the way, the eternal hope that allures on and on, the noting of progressive successes, and the certainty of complete success in the end, all have an interest for the emancipating mind that stimulates while it actuates, and compensates while it strives.

In order best to achieve personal freedom from within, one must keep clearly and unremittingly before the mind a model, as it were, of the free person-

ality whose energizing is always toward the "far-off divine event" and whose progress step by step is promoted always by the realization thus far made. By keeping such a model in mind, one tends naturally to grow in its direction and away from every other influence that is not closely corresponding to it. Just as a would-be musician, by keeping his mind on the kind of a technician he would like to be, finds all his exercises thus helped very materially, so will he who would emerge from the tyranny of his personal Idola find himself helped by frequently conjuring up in definite mental and emotional portraiture the kind of freedom of personality he aspires to. At any rate, every such effort from within is bound to reap its just reward, because it is made in strict accordance with the psychological law, that as we set a copy and practice it, so do we grow, whether consciously or not. This is the law of achievement from within, in any sense. In respect of personal freedom, it is pre-eminently so, even as it is in respect of every other element of Higher Living known.



CHAPTER XXV
HELPFUL ASSOCIATIONS

It is better to lose a pint of blood from your veins,
than to have a nerve tapped. . . . There are men that
it weakens to talk with an hour more than a day's fast-
ing would do.

OLIVER WENDELL HOLMES

Alone, self-poised, henceforward man
Must labor; must resign
His all to human ends, and scan
Simply the way divine. MATTHEW ARNOLD

There is nothing in the universe which accomplishes
so much as the incessant, cumulative action of tiny
causes.

JOHN FISKE

Let us learn through one another what it is to live.
Let us set our minds and habitudes in order, and so
grow under the peaceful sunshine of nature, that what-
ever fruit or flowers have been implanted in our spirits
may ripen wholesomely and be distributed in due season.

THOMAS CARLYLE TO JANE WELSH

Beyond all wealth, honor or even health, is the attach-
ment we form to noble souls; because to become one with
the good, generous, and true, is to become in a measure
good, generous, and true ourselves.

DR. THOMAS ARNOLD

Live with wolves and you will learn to howl.

SPANISH PROVERB

Men may associate, and waive almost all other differ-
ences but that of character. The moral line reaches up
to heaven and down into eternal depths. It cannot be
passed and repassed.

THEODORE T. MUNGER

So teach us to number our days that we may apply
our hearts unto wisdom.

THE BIBLE

CHAPTER XXV

HELPFUL ASSOCIATIONS

It is oft repeated and generally accepted that "a man is known by the company he keeps." It is urged upon all young people that they should chiefly seek to associate with those "above" them and thus to advance themselves accordingly. This is called "legitimate ambition," in obedience to one of the laws of betterment. It "works" practically and is seldom criticized, either as a theory or practice. We see everywhere persons devoting their entire strength and time to attempts to get alongside those whom they socially or religiously or politically exalt, or into the more exclusive circles that have been organized in obedience to the same impulse. The instinct to betterment along lines of hero worship, even unto becoming a rival hero to be in turn worshipped, is considered to be one of the mainsprings to progress towards civilization. How far one should be guided by it often becomes a matter of serious bearing upon one's destiny. It may matter greatly whether one belongs to one circle or club or church or party or neighborhood, or another. In any case the tone, the trend, the actual sayings and doings of the group in which one mostly associates, unconsciously as well as consciously molds one in some particular direction, whether this is desired or not. It proves to be the subtlest, most influential element

in one's environment for good or the reverse. The body yields to it often in unrecognized but definite ways, the mind is bent by its persistent invitation or urgency, the inmost soul of one is led and forced into channels as profitable or as fatal as any that are met with in all one's experience.

This should be seriously borne in mind as one aspires to get named as a member of any selective group. Not only what the group looks like at the present moment is worth while, but what it has advanced from and to what it is progressing toward, is of much greater importance. If the neighborhood is improving not only in material values but in general respectability; if the club or society or association has had a listing that gives assurance of wholesome betterment as the years go on; if the church believes and practices doctrines that are truly Christian rather than mostly pagan; if the political party has looked to the welfare of all rather than to that of certain classes; if the grade of social association that one aspires to is characterized by good sense and real companionship;— then will one's life in its every aspect be bettered, and progressed on its way as wholesomely and as successfully as primarily anticipated. Such a prudential ordering of one's life is legitimate in the main, and should enter into one's expectations from the beginning.

But there are certain qualifying limitations that should be equally respected and allowed to have due weight. For instance, it is seldom productive of success to be led on to excessive expenditures, no matter what the pressure, unless the character of the enterprise promises with greater surety than

usual an increase of income that will warrant them. Even then there is usually such a large element of speculation, that the risks are comparatively great and the permanent benefit equally small. Trying to get into and to keep in circles that do not allow one to respect one's own self or prospects is a poor business, at best. It almost, perhaps always, invariably follows that decline and danger and adversity and disappointment overtake the aspirant before he reaches his goal. Three from two never leaves a balance in the social or any other realm.

Much less is it worth while to attempt to put oneself where health and the ordinary daily duties are likely to be seriously interfered with. After all is said, it is these commonplace matters that tell for satisfaction in the long run. Children neglected or given false notions, work neglected or miscalculated and spoiled, or wrongly adjusted to the extra demands of the "advanced" position — these are sure to hinder the real progress desired, if not at once then not far ahead. Many a man or woman prematurely breaks down in health, not from overwork as is so often said, but from too much and too strenuous society added thereto. It is mostly selfish fools that set the pace in social directions, and it is quite the same sort of fools that unreasonably attempt to keep up with them. Setting one's own pace is as divine a calling as any other. Keeping to it persistently is equally divine in almost every instance.

Especially should one have due regard to one's constitutional idiosyncrasies, especially his weaknesses and perverse tendencies. A man of forty

once told me he dare not go past an open saloon door because of the terrible craving for drink that was liable to be aroused by so doing. In explanation of this he said that his father had always been a moderate drinker from boyhood on, and that his grandfather had been the same! I once saw at a club a group of college boys clustered about the punch-bowl. It was as easy to see which ones took to it "like ducks to the water," as it was to see which ones would have to learn how before they could really like alcoholic stimulation under any conditions. Of all the follies that contribute to the undesirability of so many social cliques, clubs and societies, the one of offering promiscuously under such pressure the cup that inebriates and in the end does not cheer, is the worst. And so it may be said of gambling, excessive devotion to games, certain forms of conversation, and reckless disregard for personal safety, in general. The circle that is not truly respectable in all these respects, is always dangerous to him of fragile constitution, easily diverted tendencies, or moral weaknesses of any sort.

No circle should be considered attractive that does not promise to help one in the realization of the ulterior object of his life. In this respect, it never pays to grasp at a fascinating but temporary gain, and let go the main chance as promised or indicated by the long years ahead. It is an easy matter thus to spoil absolutely one's prospect for advancement in the direction that up to the moment has seemed the right one. To be deflected from the main lines of one's growth

by influences that are but trivial and shortsighted, is indeed to sell oneself for the mess of pottage that is likely to scald or grow stale. This applies to every one of the chief affairs of life. If one is to succeed in business, he should keep at some particular one until he becomes overwhelmingly convinced that a change would be advantageous. So in politics, church clubs and associations, generally. Keep at it is well; keep to it is often the one certainty of success. The business or calling, the different circles, social, religious, political, that one chooses rather early, especially if approved by a respectable amount of intelligence and a decent regard to conscience, can seldom be changed later on for anything that can assure better results in the end. Put into the things you are doing, and into the associations you have first chosen, the vitality, the probity, the vivacity, the sincerity, that they ought to deserve, and you will as naturally gravitate to your real place, and as naturally reap your deserved rewards, almost as surely in one place as another. The spirit whose office in life is not to see how much it can get out of others so much as to give all it can to assure their prosperity is as sure of success in associated lines as is possible in this world. To such an one every "ripple of the stream of tendency" is sure to bring something of the finer associations of prosperity of both body and soul.

And this is the object to be gained from all our aspiration and endeavor — an object that includes fitness for desirable heavenly as well as earthly places, that includes every possible enhancement of

ability and happiness and prospect that is legitimately our due. Sir Leslie Stephen says, "Men do become commonplace and reasonable as they grow older," and it is to such that many of the ambitions and strains of early life appear only to have been over-estimated and wrongly exercised. Life should be so lived in every connection that the ultimate achievement and effect shall commend itself when the end is neared and hope reaches exclusively to the beyond. Blessed hope that is the natural, the divine, outcome of such a well-ordered life! Blessed later years that can look back and commend unreservedly the ambitions and efforts of the earlier ones! Blessed earlier years that have the good sense, the intelligence, the clarity of spirit that enable them so to project the future that all that is ever realized is thus commended! This is the ideal end, this the direction to which the whole of one's life should be attuned. In such a course lies all that is really worth while and all that is really worth achieving in this life. Upon each step of it, angels of forbearance and forgiveness and assurance gladly attend. At the end they rejoice exceedingly.

CHAPTER XXVI

OUR HOME

What is a home? It is a place made sacred by happy associations; it is comfort, safety, a retreat from outside trouble; it is a region where peace shall always abide. Such a home every family needs.

J. F. CLARKE

The one thing for men, who, like you and I, stand pretty much alone, and have a good deal of fighting to do in the world, is to have light and warmth, and confidence within the four walls of home.

T. H. HUXLEY TO ERNST HAECKEL

Every spirit builds itself a house, and beyond its house a world; and beyond its world a heaven. . . . Build, therefore, your own world. . . . As when summer comes from the south, the snow banks melt, and the face of the earth becomes green before it, so shall the achieving spirit create its associates along its path, and carry with it the beauty it visits, and the song which enchants it; it shall draw beautiful faces, warm hearts, wise discourse and heroic acts around its way.

RALPH WALDO EMERSON

Anne's room was more like summer. At her lattice the woodbine rustled its leaves glossed with dew, the moonlight was warm and mellow and a bird's shadow fluttered for a moment in the calender lattice set like a mosaic on the floor. There was a light step on the path, and something like a quail's whistle broke the silence; a tuft of leaves tossed in at the casement, fell on the floor. "There's rosemary — that's a remembrance, pity you, love, remember." C. W. STODDARD

CHAPTER XXVI

OUR HOME

The first crossing of the threshold—"Our Threshold"—into the home—"Our home"! Was ever deeper interest, happier moment or sweeter satisfaction, in all the history of man? Be its floors and walls bare and rooms small and very empty, nevertheless, with what scanning and planning and trying, this and that, here and there, to see if the Home Spirit may not be prevailed upon to enter and prove again if glowing anticipation, out of meagerness, genius-like, may not amplify unto satisfaction, and, through the idealized atmosphere if none other, make it the expression of a luxury, such only as the heart's first realization can possibly comprehend!

Nor need it be supposed that this pure joy may be either lowly or shallow. Many a couple has experienced it and survived not only to move up to so-called "better things," but to remember with a touch of deepest pathos, that no other home has been or ever can be so interesting as was the simple, spare, first one, entered for the first time, hand in hand with child-like confidence, yet with fullest prophetic sense of prosperity. Nor need anyone with health and intelligence hesitate for a moment to enter upon the making of such a simple home. To be sure, it

may at first have but the vital germ of home — love. Yet, in it none the less surely may likewise be all the elements — fire, table, chairs, food, couch, books, hope, work, joy, possibly sorrow — that are needed for the true realization of the perfect home. And out of these elements, inexpensive necessarily, inartistic though they may seem, few and inadequate, but of course to be enlarged upon as time encourages, is to come the experience, which, later on, shall make it possible to arrange ampler furnishings into more presentable and more comfortable array. Shall we slightly regard these beginnings, so unpretentious, so earnest, so full of potency? Rather, let us be thankful that Providence is often kind enough to let human nature thus early have just this lowly means of learning and enjoying so much, and then later of growing so truly, in consequence. Often it would be most pitiful were this denied; often life is totally shipwrecked because of having at first undertaken something more complex, with inadequate training in simpler households. The newly-married couple who can take “two rooms,” and, with their few necessary articles and one “article of luxury,” whatever it may be, so order them that “home” comes to be plainly written all over its every part, is more to be envied than all the palace owners who can only at best live in “establishments.” Vain emulation of artificial grandeur is but a poor substitute for the sweet pride that looks upon its own, if ever so little, and feels itself pulsing freely with the common life of humanity. And what sweeter, purer, more hopeful pride than that with which an intelligent, properly schooled, rightly ideal-

ized young housewife welcomes her truly ennobled, worthy companion to their first home! Her smile gives a glow to its every element; his quiet acceptance crowns everything with a glory in return that is often denied to those who are called "more fortunate."

But the making of every home does not and need not begin in such a humble manner, at all. More and more frequently, however, does this make the problem of home-making much more tryingly complex, if not utterly insolvable. The fathers and mothers, although having themselves possibly come up through all the steps from humble beginnings that have led to prosperity in the end, have, nevertheless, not been able to impart the respective values of their experience to the otherwise educated and disciplined wants of their children. Nor has common school, nor the finishing school including the college, prepared these for any such undertakings as now present themselves. All at once, the vital difference between living in parental homes and ordering one's own is realized, often as painfully as distractingly. Blunders which "lower down" are unheard of happen, perplexities almost unceasingly sometimes rasp sensitive dispositions to their keenest edge; wearisome emulation proves to be a poor substitute for simple cooking and keeping everything clean; and it is found that "society" does not take the place of home and mutual fellowship in providing permanent and satisfactory joy. The wonder is, that parents will let their children reach the point where they must necessarily assume the new responsibility with any such lack of knowledge, skill and personal

devotion, as is now so often found. Do not blame the poor fledglings, who, try their best, can mostly but flounder in waters so shallow that they are kept perpetually muddled by their efforts. Rather, pity them deeply, extend to them a skillful hand of help, and, behind the curtain, resolve that henceforth parental care shall be made always and surely to include the adequate fitting of every young life for the positions and tasks in any sort of new home to which it is destined.

One of the greatest difficulties to be overcome for wealthy home-beginners, is the inborn, inbred, imperative vanity, which is so difficult to manage, no matter what may be its interference with success. To unduly strive to be equal to somebody else, to receive and entertain as many and as important ones as others, to go where they do, or better, to boast of as good and better lines of acquaintance and familiars;—to what straining of body and mind does not all this lead, and to what shoals of danger and distraction, besides! And yet, how little real satisfaction may and does it all bring. Instead, and before very long in many cases, what cloying inanity, depressing weariness, chill misanthropy, awful sense of emptiness and death, are pretty sure to come in its place. No more pathetic sight is there on earth, than the younger couple who have strenuously yet unsuccessfully tried to keep pace with all these heavy artificial demands, made upon them as senselessly as persistently by others, who, in turn, are even more weary, cold, and empty than themselves. A vicious circle of increasing failure is thus projected, certainly; and often, with no suitable loop-hole for

tangential escape. It would seem as though the social as well as domestic world would with all its might revolt at this senseless business and decree and practice something better. Evidently, the "moral question" involved in this misapplication of energy, is frequently too deeply obscured to be very available for needful correction, and the end is not yet.

Yet wealth, be it never so great, need not stifle the home. Nor can wealth any more than poverty as such make a home. Any bird upon any branch makes its own home as it has need. So may any human being make a home out of much or little, and just according to its need. But to do this requires that there shall be a right motive to predetermine that effort shall be made in a direction nearer and nearer to some appropriate ideal; and then, that there shall be power to criticize oneself and one's work, at every step. Having these important elements of the successful home-maker, the home itself not only becomes a thing of comfort and beauty, but a realm in which Higher Living and permanent happiness conspicuously develop and persist. Said James Mott, to his newly-married son and his bride, "I consider this a critical moment in your lives, my endeared James and Lucretia, just, as it were, setting out in life. How important that you set out right, and with correct views." Simply to look upon the portraits of James and Lucretia Mott is to see how truly this had been so in their own case, and be led to believe that in the case of other people, it may altogether more often than not be equally true.

It may be premised that the prosperity of the

new home will depend largely upon the attitude which its members educate themselves to assume towards life and its various possibilities, and towards the ambitions that grow out of this. If life is commonly thought of as a goodly gift and choice possession, to be carefully protected and discreetly conserved; if length of days, health of mind and body, righteousness of conduct, and a wholesome spiritual tone, are regarded of supreme worth; then will purpose and effort and result correspond, even though at times other things may seem to be of equal or greater importance. On the other hand, if rapid pace, sensuous enjoyment, success at any cost, and sufficient for the day without much regard for the future, be uppermost in mind, then will the household status grow to be of the lower order. In either case, the dominant note is apt to be struck soon after the new home is first entered.

That this note should be full of harmony, strength, sweetness and lasting quality, is self-evident. The difficulty consists in determining before experience teaches just what will surely conduce to this. It is not a sinister reflection to say, that young people have not acquired and consequently do not possess very many data upon which to decide such matters; but it may be a reflection as severe as it is truthful to say, that, they all too often seem not to care to learn just what will timely help them. The egotistic sufficiency of ever so bright young manhood and young womanhood is not quite the equivalent of the actual knowledge of less self-assertive older persons, who have had prolonged experience of married life and home building. On the

other hand, experience itself does not help some people, no matter what their age. Indeed, some of the poorest advice ever given to those who need it comes from older people who seem to have no faculty for learning by experience, much less for imparting the results of right experience to others.

If, however, we seriously turn to experience as realized in our own lives and as observed in others, and then consider the generalizations which may legitimately be derived therefrom, we soon note that both the experience and the observation make it imperative to advise, first, that none other than the young people themselves should ever be expected to assume direction of their home, and that this arrangement should continue permanently, or, at least, until gross failure makes some other arrangement equally imperative. No other one, parent, grandparent, friend, enemy, servant, ecclesiast, or instructor, should for any length of time be allowed to go further than merely to offer suggestions or, possibly, partially to provide necessary means. The choice of the home, its furnishing and arrangement thereafter, and the selection of those who are to be its inmates, should remain absolutely with those who are primarily responsible for its daily integrity. But this does not, on their part, preclude honest listening to good instruction, or grateful acceptance of timely help, or eventually profiting by all that well-meaning concern on the part of others may afford. Listen and learn, accept and profit, of course; but always with the distinct understanding that no one else shall be allowed to go farther, or to any extent be responsible for its application.

Meddling, if ever so well-meant, is very apt to prove to be musing, in the end.

Young home-builders should see to it that they manage matters so that they will automatically be protected from every sort of obtrusive, detrimental influences, whether familiar or distant, private or public. Inasmuch as the architecture of the home is a matter of supreme concern to two people and their children only, it should be their most serious business to keep each step in its realization as pure and prophetic of success as possible. While the home may safely be hospitable, often to a wide degree, it yet should always be safeguarded with the care that will prevent untoward influences from unsuspectingly creeping in. Especially is this needed in the formative period of the first few years, during which the young natures have not as yet quite found their true planes of dispositional and other adaptation. A wrong influence admitted here, may mean untold perplexity and suffering forever after. "My house my castle is," is a sentiment, respect for which should effectually forbid any such intrusion.

Nothing can be more satisfactory, as the years develop the possibilities of the home, than to find that the fellowship of good friends and true has successfully and in goodly measure been added to its treasures. To feel that out there, in the wider world, are people who have known the young home-builders from the beginning and who still love them and care to visit them, constitutes a sense of reality and worth-whileness which all else fails to do. As one looks back upon the noble men and the dear

women who have successively or together lighted up the hearth with the brightness that shines alone from friendship's countenance, one realizes that not only have these made life very chiefly worth while, but that, had the number been greater, so much the more worth-while would life and all its fortunes have been. A golden rosary of tried and true friends is goodly to think upon, as well as by which to check off the steps towards one's highest self-realization. To begin home life, then, with this ever in view, that, as real friend after real friend shall be admitted to the circle, they shall be held with the sacred closeness which no ill-fortune shall be allowed to imperil, may well constitute an ambition that can be trusted to bring to earthly souls some of their deepest satisfactions. At any rate, the cultivation of these higher friendships is itself such a delightful exercise in Higher Living, that it is a pity that it should ever be neglected or bungled.

True home-building is also as much a result of "progressive industry of the mind," as is any other thing worth doing; and such industry may promisingly be directed toward choosing the mutual elements which shall not only be temporarily pleasing, but permanently satisfactory. In many homes, even of the rich, there is everything that may stimulate a passing interest, but very little indeed that can be enjoyed permanently. Thus the different pieces of furniture, although expensive and perhaps artistic, may mean so little, that even their sale or destruction would cause no regret. So, too, with the pictures on the walls, which, if perhaps costly, are yet often so inartistic that a mere photograph

of some bit of true art would serve a much better purpose. In respect of both pictures and furniture, how much more serviceable are a few choice representations of true art and comfortable use, selected, perhaps, only at rare intervals; and how much more valuable do all such become as age advances, than if hurriedly and indifferently selected all at once! "And isn't it better to buy little by little," asks a character in one of Charles Dudley Warner's books, "enjoying every new object as you get it and assimilating each article to your household life and making the home a harmonious expression of your own taste?" Again, as to books, one has but to look at the shelves, few or many, which the ordinary home offers, to see how little judgment either as to authors or editions has been exercised and how little real satisfaction can ever be realized. And yet, as already seen, how superlatively important it is that proper books, in readable, illustrated editions, and carefully selected with respect to the personal and household needs, should be thought of, from the first. Furniture, pictures and books should be chosen as friends are chosen, to be choice friends, companions,—lovers, if you will,—throughout all time. What these will do for the higher life and happiness of all of the inmates, only those thoroughly know who have from time to time exerted themselves in this upbuilding way, and maybe have pinched their other outlays in order that the chosen object might become a permanent possession. Much like the love one bears toward a choice friend in the flesh, is the feeling that one ulti-

mately develops toward all such choice inanimate members of the home.

Any home, any person, may consider itself comparatively safe and prosperous that is continuously dominated by a deep sense of cheer and courage. This is the psychological law in accordance with which we eventually direct the deeper tides of our being into corresponding conduct. If the dominant emotional tone of the home be perpetually low and warring, it is very certain that sooner or later its character will present similar aspects. Fear and depression should always be looked upon as timely warnings of disorder later on, and as quickly heeded and peremptorily dismissed as practicable. But the opposite, the courage which shrinks not, and the joyous anticipation of life which admits of no real failure, the optimism, in fact, which, as has been said, "solves the question by affirming that evil is the necessary antecedent of good"—what stimulating assurance of ultimate success and happiness are inherent in this, from beginning to end! In this respect, the great burdens of life — working for wages or mutual interests; rectifying the past and providing for the future, and for community as well as for private interests; bearing and nurturing children, supporting old age, attending to patriotic and all other public duties; — all these are carried as if with wings, and on the way upward even unto the heaven itself! Where this good sense and intelligence serve, there is safety both for the home and its people. And the fine glow of hopeful determination that results from this is worth all the clouds in all the skies.

In such a glow, Higher Living not only finds inspiration but also some of its happiest realizations; and the home that is permanently lighted by it radiates to all its fellows an influence effulgent and beneficent.

CHAPTER XXVII
THE GREATER CONTACTS

Who mines or who wins the prize?
Go, lose or conquer as you can;
But if you fail, or if you rise,
Be each, pray God, a gentleman.

WILLIAM MAKEPEACE THACKERAY

This above all: to thine own self be true
And it must follow, as the night the day,
Thou canst not then be false to any man.

WILLIAM SHAKESPEARE

It is the first of all problems for a man to find out
what kind of work he is to do in this universe.

THOMAS CARLYLE

Man's first directed effort accomplishes a sort of
dream, while God is the sole worker of realities.

HAWTHORNE

The duty is to enter the work of party activity and
help to make the party organization what it ought to
be. The duty rests upon each intelligent citizen in his
own community to incite the voters of the party he be-
lieves in to take charge of their own affairs, and to sub-
stitute party organization and party leadership which
is really representative of them in place of the party
organization and the party leadership which are main-
tained by the distribution of office for the sake of office.

ELIHU ROOT

Youth is the only time
To think and to decide on a great course;
Manhood with action follows; but 'tis dreary
To have to alter our whole life in age —
The time past, the strength gone.

ROBERT BROWNING

CHAPTER XXVII

THE GREATER CONTACTS

It is difficult for anyone now-a-days to escape the greater contacts with the world, if he wills. So wide if not universal is the tendency for all the world to move about, that it is almost impossible to find a spot that will not be intruded upon, sooner or later. The would-be recluse must learn to be content with the crowd even while he is not a part of it. The crowd itself is not certain that withdrawal from contact with it is the better way for anyone, and this is becoming more and more the reigning thought and practice of the better portion of the world. At the present rate, the solitary for any reason will soon be a thing of the past, and rightly so. It is not good to be alone, except to do work that requires freedom from distraction and interruption.

Mankind does not as a rule grow to its best when too exclusively isolated from the common contacts with other lives. Only exceptionally does a Thoreau or a Brontë or a Guyon prove it otherwise. The most of us live our best, think our best, and do our best, when daily stimulated and corrected and accepted or rejected by our fellows. In this way society in its larger sense is the one helper of most concern. It contributes freely to the development of its members; it gets its compensation from the development which it promotes and conserves. Thus

it is that society and individuals in turn forcefully support each other for good or ill.

Hence it always becomes a matter of supreme importance whenever we choose to come into contact with men and women individually or collectively, even for the shortest time or the simplest purpose. It matters much more, also, whether we ally ourselves permanently with a certain party, or church, or school, or clique, or family, or with some other. If the tone of our greater associations with the world is high and broad and deep and sweet and upward moving, then will we respond to it little by little in such a way that perhaps our entire natural disposition and tendency will become, in the end, made over for the better. If not this, then will we as surely be influenced more or less definitely for the worse.

In the neighborhood one should try to live so that all the neighbors shall be rightly helped and not harmed. Oftentimes our own safety as well as that of our loved ones depends absolutely upon the part we ourselves take in maintaining needed sanitation and moral purity and spiritual nobleness in the neighborhood. Small-pox next door may well frighten us seriously enough, and reasonably; but a vicious man or woman or youth may be much more dangerous, while a low-minded, grubbing, pessimistic grouch, although perfectly respectable, may be the worst curse of all. It is thus worth while, many times, to strive to have one's contact with the neighborhood distinctly and impressively generous and uplifting and intelligent. It is one of the very best ways to promote one's own undying prosperity.

And so it is with the church one becomes a member of. There are religious organizations and services that serve but to choke every bit of spiritual vitality out of one, and offer little that is wholesome in return. They hang a millstone about the neck and drag one down unceasingly, until nothing but arid unbelief results. Keep away from such a church, no matter what its pretensions or claims, as from the evil one himself. One can never be sure of the real object that is worshipped in such a church, in place of the living God. Such a church may be known by its fruits, if only one courageously scans it to see what its fruits are. Undoubtedly they will look well; but it is wise to take account of the worm-holes that may show on the opposite side.

Yes, join a church that is a church, that seeks always to be of supreme use, that has high and noble and fine ideas to guide it, and has large-minded deep-souled men and women to promote and conserve its fortunes. Be sure it is an organization that will admit of your being yourself and at your best, and that will inspire you to do your best every day in the week. Be sure it is a church that thinks more of the needs of those outside than it does of its own needs. Be sure it is a real light in the world — a proper continuation of the Light that needs to be seen of everybody. Be sure you can help to keep its light trimmed and burning as a sacred privilege, and with your whole soul. Be sure it offers services and doctrines that commend themselves to your best judgment as well as conscience. Be sure it can enlist your whole heart unceasingly in its worship and its ministries. Be sure you can make it not only

your church but worthy of its being everybody's church. Here is one of the broader contacts with the world where one is naturally lifted to heaven or depressed to hell. Nothing on earth is more fateful than the church to which one belongs. It either robs one of one's birthright or crowns one with glory. It goes without saying, that everybody should be a member of a church of some kind, if it be one with but one other member, who is yet sincere, earnest and devoted. It is time to resolve that quackery in church life shall be left to its own devices.

We have to acknowledge that this is the age of "clubs" and other social groups of every sort, and should attempt soberly and decently to be of them, to some extent, anyway. Yet what an infinite possibility for mistake there is here. I once read an obituary of a man who was said to have belonged to forty-three clubs! Yet no one ever knew of his being the better for it — and he left his dependents in meager circumstances. I have known women to spend so much time and energy at their card clubs that they were good for little else, and in time to become not satisfactorily good even at their games. I have seen men sit in their clubs hour after hour and do nothing except drink cocktails and talk silliness. Even it is creditably reported that some of the more celebrated clubs have been given to conversation chiefly about the merits of different vintages. The reputation of various "sewing-societies," guilds and other benevolent associations for gossip is notorious, to say the least. So it may be readily granted that not every club or clique, even

when known by the most dignified name, is surely a place where one's best interests are helped on or even safe. Hence discrimination in choosing these theoretical helps, yet often practical hindrances, is indispensable. One must if possible see through the outside glitter to the actual material that he is sure to rub against when once inside. In a club, quality is everything; mere quantity, especially of the popular kind, may prove to be unexpectedly risky.

A club should have an object that is worthy, and should maintain the pursuit of this object without serious deviation. It may be for mere sociability, and this is surely as worthy an object as any other, providing the sociability is real and not spurious. Spurious sociability is the bane of the club-room, and is usually founded on artificial standards. It is not often that anything is thought of or said under the glow of intoxicants that compares with the thinking and sayings of sober persons, notwithstanding the whole world seems to believe to the contrary. Maudlin disgusting sentimentalisms, or vulgar wit, or nasty stories, or bumptious politics, or platitudinous rambling discourses of art or literature, or maybe superficial and cowardly religious talk — these are not elements of the sociability that counts, in the long run, except down the scale toward ultimate disintegration. Yet, much of the so-called "sociability" of social groups everywhere may be noted to be rather exclusively of this nature; when not this, then of the nature of the gossip and scandal and back-biting that kills all true sociability, and, where voluntarily allowed, well deserves to.

The fact is, no club can be wholesome in its re-

sults, if it is not made up of a preponderance, at least, of reliable members. Sloppy, showy, boisterous, unstable individuals cannot make a good club, try as they may. Yet in every club, as in every other right place, these are the people — the heedless, aggressive, untidy of speech and conduct, — who are apt to set the pace, if the better elements are not the stronger and eternally watchful, and maintain the proper gait with undeviating scrupulousness. These better elements of a club are known to be such at home, in business and politics, everywhere, as well as in the clubs to which they belong. In any place, one need not be a snob rationally to ally oneself with these rather than the worse elements. In a club all are supposably equal; practically, one has to discriminate, and should do it unflinchingly.

A club that is really worth belonging to, especially for social purposes, is one where snobbery is unknown, where mutual good-feeling prevails, where the conversation is clean, intelligent and rational, no matter how entertaining, where conduct is circumspect and useful, where sociability rather than gluttony is uppermost, where the games are played for the fun there is in them, and not for money, where in fact nothing or little is said and done that leaves a bad after-taste or dubious retrospection. Such a club rationally used and at proper hours is nothing but a blessing to everyone of its members. The culture that comes from such an association is the real thing, and like good wine needs no "bush" to commend it. Some of the most instructive and entertaining and upbuilding times I have ever known

have been within the precincts of such companionship. Especially have I noted the benefit to be derived from certain smaller circles, where the conversation is general and the doings equally so. A certain "Shakespeare Club" in my earlier days, and a similar "Browning Club" later on, were of this nature, and of inestimable benefit and satisfaction. A "Study Club" of eight members only, where "original" papers and "erudite" discussions were the order, and a "Twenty Club" composed mostly of those interested in theological and ethical subjects, could not have been excelled, so far as permanent benefit was concerned. So it is still possible to organize and carry on a club that is really worth while, although custom seems chiefly to think it otherwise.

As for political clubs and parties, one is of course governed by his predilections and reasonings with reference to the political needs of his neighborhood, state or country. Here there is less freedom of choice than with respect to social clubs. Here, also, it is more difficult to escape the blighting effects of association with ambitious, low-bred and often viciously shrewd exploiters, who know no purpose in life but to work everybody for their own gain. Yet one should here as elsewhere be so much of a man among men, that, to this extent at least, the atmosphere of politics is cleared and the real purposes and practices of the chosen party kept at the front. It really would seem as if politics was a game that anyone could play; but like every other enterprise, the requirements for succeeding are definite and exacting. To be a successful politician, one must be

intuitively, keenly, observant and polite, must begin early in life and under shrewd workers, must be willing to give unlimited time and as much money as possible, must be determined to succeed, and must learn to take temporary defeat with such a grace that it will always reveal actual strength and promise nothing but this later on. Only occasionally does one happen to succeed on the wave of some popular movement that for the time being is in the ascendant. Success is generally bought by the devotion and drudgery that involves one's whole being and may tend to prostitute it disastrously on the way. Of course, if the aspirant is unusually large-minded, noble, and far-seeing and persistently active, he may be able to avoid this and command success, as well. But the successful politician knows well enough that this is not the common way, and does not rely upon it, save to influence the public favorably. How far unscrupulousness and misrepresentation may go in any particular strife, is a problem that many fail to solve; likewise, with reference to buying and trading votes. There is a Nemesis, however, that often frustrates the success of such workers mercilessly. The whole practice of unscrupulousness and venality in politics is one that fair-minded men and women should frown upon, and endeavor with all their might to punish and do away with. The buying of votes at so much per head, the trading of votes in legislative halls, the "pairing" of votes even in our "dignified" national Congress, is but a part of a system that substitutes for real understanding of serious questions and due attention thereto, the accommodating ignorance, shirking, and

negligence that should have little or no place in the life of him who has been intrusted with public interests. Politics might be one of the most useful, interesting and ennobling pursuits known; as it is, one should hesitate long before entering the political field, to any exclusive extent.

Yet the best citizenship requires that the best citizens actually cultivate the very field that is so full of snags and briers. It is owing to the fact that they do not more generally do this that politics has become so forbidding and is left to professionals so exclusively. It is difficult and disagreeable for decent people to give the time and do the things that success requires at the hands of political workers. The professional politician is "on the job" year in and year out and every moment in the year; the true citizen has other matters to attend to and that are more to his taste and in his line. The politician can stop at no sort of trickery or quackery; the citizen would advise and act honorably and decently at all times. The politician usually cares very little for the interests of everyone, so that he and his clique are benefited; the citizen seeks to secure the success that may be shared in by all. The politician condescends to anything that gives promise of success; the citizen cannot stoop to this level and remain himself. The line between the politician and the citizen is thus sharply drawn at every point; the politician bosses and buys — the citizen serves and leads. Nothing can be more seriously a duty than to be a true citizen and endeavor to lead the public to higher places political and to better results in statescraft. It goes without saying, that everyone should thus far, at

least, enter the political field and play the game as best he can. The pseudo-citizenship of the ordinary politician should be transcended by the real citizenship that places everybody above the few, integrity above quackery. At any rate, the interests of Higher Living all require this, and probably nothing can more effectually promote these in the layman, than the substitution of the better politics for the faulty, the honorable worker for the trickster.

Every day, almost every hour, men are forced to come into contact with the business world, and are built up or torn down correspondingly. Some men from their first trade in jack-knives at school until the last stroke of anything always see an advantage, take it, and prosper; the greater number do not have such clear sight and more frequently blunder and lose, than otherwise. Some are able to keep cheerful and hopeful, and to grow more skilful no matter what kind of success they have; others become over-elated with success and unreasonably despondent if not successful. Almost every successful man works too many hours and with too great tension; a large minority dawdle and poke along and blame everybody but themselves for their "hard luck." Some never lose faith in themselves or in the majority of their fellows; their neighbors get to look upon everybody else but themselves as scamps and robbers and enviable favorites of Dame Fortune.

Contact with the business world ought to be a safe and assuring and prosperous one much more frequently than it is. The reasons why it is not so are so apparent that it would seem as if they would be more commonly noted and needed than they are, by

more men and women. These reasons in part, at least, are obviously as follows:

1. Trying to take part in a portion of the business world for which one has no natural instinctive aptitude. There are natural born traders, farmers, builders, promoters, inventors, bankers, doctors, ministers, politicians, teachers, lawyers, agents, and every other trade or calling. These seldom fail, or, if they do fail, the blame is seldom theirs.

2. Insufficient or wrong preparation for the business to be undertaken. Many are "educated" to be professional men who ought to be prepared for the farm or shop, instead. Many would engage in "polite" callings who are boors by nature and are to be nothing else. Others are kept at the heavier and grosser tasks throughout life who have instincts and capacities that would have assured them success in fields more appropriate to them. Others still match their verdant impulses to gain against the sharper who knows what they do not, and the result can be predicted with mathematical certainty.

3. Not recognizing that not only "industry and perseverance lead to wealth," but that eternal vigilance and equal shrewdness are just as necessary in order to keep the avid world from getting it away from one. In this respect, the world, especially the dishonest world, never sleeps, and the unwary are caught before they know it. Knowing how to prosper is one thing; knowing how to make prosperity a permanent thing is another. There never comes a time when what one can do for himself will be equally safe in the hands of another. Better mind thine own aim, and — shoot thine own gun.

4. Supposing that because one is truly moral and religious himself, that others who have the face and voice of reliability are necessarily capable and trustworthy. Goodness, piety, fine trust are noble characteristics, undoubtedly, but even when genuine do not take the place of intelligence and devotion to life according to its own laws. Knowing how and doing it at the proper time and place is the Providence that one can really trust in the business world, and no other, whatever. Prayer never yet took the place of forethought, insight, and whole-sight.

Now all these roads to unsucccess are paved with material that cuts and bruises and retards at almost every step. They cause not only physical distress, but mental and moral degeneracy of a like painful order. Hence it follows that to try to live a business life that doesn't belong to one is as silly as it is hazardous and disappointing. But it is all otherwise, when one does engage in what he is adapted to and has been properly prepared for. When this is the case, every day is a pleasant one, every new-year shows prosperity, and every prayer is fraught with gratitude and faith. The body keeps well, the mind keeps clear, alert and energetic, the spirit keeps vital and growing —

“God’s in his heaven,
And all’s right with the world!”

CHAPTER XXVIII
GETTING AND SPENDING

We do not aspire to the laying up of *much* treasure. We are endeavoring to let our wants be as few as possible, and I trust, as we "seek not great things" that all we really need will be supplied.

LUCRETIA MOTT

If the man of the house knew at what watch in the night the thief was coming, then he would have watched and not suffered his house to be broken through.

BIBLE

Whatsoever shall be wanting of that which thy love deserves my kindest affection I shall endeavor to supplie whilst I live and what I leave unsatisfied (as I never hope to be out of thy debt) I will sett over to Him who is able, and will recompense thee to the full.

JOHN WINTHROP TO MARGARET TYNDALL

The greedy notion that a man's life does consist, after all, in the abundance of the things that he possesseth, and that it is somehow or other more respectable and pious to be always at work making a larger living, than it is to lie on your back in the green pastures and beside the still waters, and thank God that you are alive.

HENRY VAN DYKE

Alas, in all of us this charlatan-element exists; and might be developed, were the temptation strong enough.

THOMAS CARLYLE

Punishment is a fruit that unsuspected ripens within the flower of pleasure which concealed it.

RALPH WALDO EMERSON

Just as there comes a sunbeam into every cottage, so comes a lovebeam of God's care and pity for every separate need.

NATHANIEL HAWTHORNE

CHAPTER XXVIII

GETTING AND SPENDING

It may seem daring to say, that as a rule people are better able to get money than they are to spend it properly. Yet everyday observation reveals this to be the case so generally, that rightly directed discussion and improvement along this line cannot be amiss. Everyone is likely to be heard sometime to say, "Just give me a chance and I will know well enough how to spend many times the income I now have. It is easy enough to spend — the difficulty lies all with the getting." Yet, when perchance the increased income does come, how surely to the contrary does the course of the great majority show that, what they have chiefly needed has been, not more money to spend, but knowledge and judgment as to how to purchase and save and invest, that is, how properly to use their funds, whether small or great. The chances are that they will spend their money so unwisely that loss and destruction and discomfort, rather than safety and upbuilding and reasonable ease of body and mind, will surely follow. They will be exceptional to the crowd, if sore disappointment and dire discomfort do not come to them as direct consequences of their lack of sense and taste, their paucity of judgment and skill.

Observation shows that this is apt to result from too exclusively giving attention to the art of get-

ting money, and not giving adequate attention to the equally important art of spending. Persons do not appear to think that, after all, it is the life they lead and not the number and sort of things they encumber themselves with, that counts in the long run. To have a large income at the expense of one's entire time and energy; to spend it in showy yet tasteless houses and furnishings; to adorn one's person gaudily with expensive garments and jewels, when it will much more becomingly bear the simpler ones; to rush to and fro and about the fashionable world, and be seen at a disproportionate series of mostly inane and usually unenjoyable functions; to outrival one's neighbors in splurge and conspicuousness; — all this is not in the line of getting and spending that in the end counts for real happiness or true success. It surely is quackery so far as spending goes, and it may be owing to even worse than quackery, so far as the getting has been. If these "ambitious" persons assiduously cultivate nothing better than thistles from the beginning on, it naturally enough follows that they will not know how either to cultivate or harvest goodly figs, when fortune is thought to be more favorable to them. They are pretty sure to emulate the feats of the well-known animal that gulps down indiscriminately thistles as well as grass, and seems not to know or care for the difference, even when it has opportunity for choice.

Every man worthy the name is naturally ambitious to improve the condition of himself and family. For this he gives his time and energy and skill unsparingly. In every way that commends itself to his judgment or conscience he attempts opportunely to

get more and more, and hopes with this mostly to effect this fundamental purpose of his life. Every conception of duty to him lies very close to how much he gets and how he is to spend it. Nor is this sort of ambition and devotion to be seriously discredited in respect of what it is really worth. A man certainly should bend a *reasonable* proportion of all he is and can be toward both achievement of wealth and its satisfactory expenditure. He is rightly called a "poor stick," if he does not do this, and his dependents have a right to feel neglected, if he does not thus fulfil this common duty to them. He himself need not expect to reap the better satisfactions of life, if he thus fails to attend to what is so obviously his privilege as well as duty.

But in this there should not be the mistake so frequently to be seen. No one is bound to earn more money than he *reasonably* can; and this should be the thought that should be entertained even when working the hardest and most devotedly. It is not reasonable to try to earn wages that by nature, capacity, or strength, one is not adapted to earning. It is not reasonable to work at that for which one has not had a suitable preparation. It is not reasonable, either, to labor during hours that should be given to something "more profitable" than the making of money, even. It is not reasonable permanently to wear oneself out, in order that the purse may grow heavier and one's pride the keener. Getting money should be a reasonable and sane business, kept well under control, and the process enjoyed quite as much as the having or the spending, if not the more. A man's work should be a pleasure to him, not a pain

that includes the consciousness of drudgery for sordid ends. Reasonable getting of money does in itself assure many of the higher satisfactions of life, and rightly so. But this is a matter very different from laying all the stress on the getting, and none or very little on properly living while doing it. What matters it if one gains the whole world and loses his soul, is writ large all over the industrial fabric of the day. It certainly is too bad that the genius of the twentieth century citizen should be so chiefly devoted to the unneeded and positively harmful perversions of time and devotion that are found so commonly in connection with the processes of money getting. It all goes to show that there is something "rotten" in the economical fabric, and that it badly needs mending. There is money enough in the world to afford every one a reasonable sufficiency for all their necessities, and for plenty of luxuries, as well. Why it should require such a ceaseless grind for most persons to get but a very moderate portion of it and at the expense of so much time and thought, is a problem that everybody should work at until it is solved once for all. The getting of sufficient money for the comfort and happiness of every household should be a reasonable, joyous, sure process for every man that is not seriously handicapped or criminally unworthy. It should be seen to that this gets to be the case, and at a time not very far removed.

But yet, it must be said, the real difficulty begins when the time for spending comes. Whether the income be a dollar a day or any number of dollars, the principles governing expenditure are the same, and always the same. So far as possible, one should

spend less than is earned, spend chiefly for things of permanent worth rather than transitory, spend according to one's real self and its real needs rather than for impressing the world, spend so as to gain rather than lose,— these are the principles that apply to prince and pauper alike, and the violation of which is sure to bring failure and discomfort and disease in its train. In this respect there is no chance or "luck" any more than there is in respect of anything else. To over-spend, to buy for the day only, to spend for show, to spend destructively, bring their sure results in folly, pain and disappointment; from these there is no escape, gamble with the matter as skilfully as one may.

This shows that spending is an art as well as getting; an art, moreover, that should be learned by everyone quite as truly the one as the other. If it is thought wise to afford years of schooling and training to prepare for earning a living, why is it not thought quite as reasonable to suppose that it may take just as long a time and just as much skilful education to learn how to spend satisfactorily that which is at any time earned? A little sense here would save to most persons much more that is for their real advantage, than the added income that they so greedily desire.

If one attempts to think of this matter of spending one's income somewhat in detail, the first thing that appears desirable is that expenditure should first be for actual needs. Wholesome food rather than trashy substitutes, suitable clothing rather than "fashionable," a practical home rather than a showy house and grounds, more comfortable and more tasteful

furniture, better tools and implements, such additional outlays as the betterment of one's calling necessitates,—all these are basic, and should come rigidly before expenditure for unnecessary luxuries and encumbrances. Not that an occasional expenditure for "foolishness" is to be seriously decried at all; not this, but rather that such folly shall never become the rule and so endanger both the person and his possessions at once. And especially should judgment and control be exercised in discriminating between needs and wants. Many a man has ruined his health and character and lost his hold by falsely judging that his condition needed the occasional glass of stimulant. Many a woman has ruined the prospect of her whole household by judging that her social position required undue increase of expenditure for clothes and ornaments and entertaining. Many a couple has eventually gone under because of ill-judged "vacations" and "rests" and other similar unnecessary deviations from the regular course of life. Many a household has been mortgaged and perhaps lost, in order to make ill-judged contributions to schemes that were but remotely concerned to the spenders. Many a family has itself been "turned turtle" by the automobile that they judged to be so essential to their health or happiness. Many a social climber has been seen to fall to serious disaster, simply because the means used were disproportionate to the skill displayed in using them. Now all this may be rightly considered as but little short of criminal disregard of the actual needs of self and dependents. It should seldom if ever be considered right over much to spend for wants before needs have

been rightly supplied, or to spend for the present without due regard to the future. A young couple starting out hand in hand upon life's rough journey, have, barring accidents, their destiny almost absolutely in their own hands, at least so far as getting and spending are concerned. Pity indeed is it, that so many suffer such a shipwreck of fortune and fame as is so commonly seen. Pity is it likewise, that so little is said and taught and required concerning this important subject. A school for learning the art of proper expenditure, at which every young man and woman should be required to attend, is one of the profoundest general needs of the day.

With getting and spending comes the matter of saving and investing. How it has come to be that the altogether greater bulk of the money in the world is to be found in the hands of comparatively few people is simple enough as soon as one thinks that some persons have the money-getting instinct and others have it not. I know a man who, out of nine shillings a day, supported a large and increasing family and saved enough first to buy a lot and then to put up a simple house. Of course they all had to deny themselves pretty much everything in order to do this; but a prouder and happier family never was seen than when finally they all crowded into the little home — their home — that was "all paid for," too, and by their own energy and skill. Beside this man there lived another, who on three dollars a day could not support his family of three and lay up anything at all. In fact he was always in debt, and he never knew where his money went to. Nor can it be said that the lives of himself and his family were to be

compared with those of his neighbor for health, comfort or happiness. Concretely speaking, these neighbors are no exceptions. To him that hath the instinct to saving and expending for permanent values, shall it be given what he looks forward to, and with not many exceptions. From him that hath not this qualification, it shall be taken away that which he already hath. These two bits of instruction are written indelibly on every page of financial history.

Between getting money and spending it there should always be a margin that should be permanently invested in the best possible way. For many this best possible way will appear to be a better home and all that goes with this; for others, more extensive landed property; for others still, extension of business; for others, securities based upon supposed actual values. For many the time may come when justification for a better home and a more luxurious expenditure in general will be ample and right. For others some other form of permanent investment of surplus will be sought. This to be satisfactory must be based on certain well-recognized principles as to safety and return. In the first place, the security should be real and ample. No ordinary person has any business to invest his savings in wild-cat speculative schemes, glibly "promoted" by adroit exploiters of ignorance and credulity. The security itself should show that it is ample, that it has been legally secured and offered, and its base intelligently and prosperously managed and likely to be worth as much at maturity as at any time before. Besides all this, it should be offered and recommended by a house of long-established, successful reputation, one so or-

ganized that it will probably be perpetuated along the same reliable lines, at least during the lifetime of the security, and that gives evidence in every transaction that it believes and means what it says. If such a house makes mistakes, they are reasonable ones and within necessary human limits as to understanding and judgment. I have known of such houses making mistakes amounting to many thousands of dollars; and yet, to save their customers from loss, simply because of certain settled principles that govern all their transactions, shoulder all the loss themselves. If one loses his savings at the hands of such a house, he can at least console himself with the thought that he has not been sillily foolish.

If again the choice of investment has been land, the same principle holds as before. The land should be rightly located, well-adapted to the purposes to which it is to be put, and as secure against claimants and dangers of every kind as intelligence and good judgment can see. A long-ago acquaintance exchanged in winter time his own ancestral farm for one thought to be better located; but when spring came he found himself possessed mostly of sandbanks that scarcely compensated for improvement in locality. If branching out in business seems to be the investment called for, no sounder word can be spoken than that, clear hindsight is no easy corrector of dull foresight. One of the most successful businesses that I ever knew was rightly located in the first place but in what soon proved to be a terribly cramped space; yet in which it was built up and undeviatingly prosecuted for fifty years, and is still

prosperous in the same old narrow quarters. Generations have gotten rich, and generations will get rich, out of space that most men would now sneer at as being contemptibly inadequate. Spreading out a prosperous business does not always insure a corresponding increase of prosperity by any means; while the harassing and the trembling and the overwork and the eternal slaving that so frequently goes with this serious mistake, is indeed a painful prelude to the crash that eventually comes. In business, the little boats that ought to keep near shore never make much by aping the greater ones that have been built for wider ventures. And men are much like boats, in this respect. And so it is with investing extra funds in larger homes and finer. Better look ahead and with sharp eyes before entering upon a rather speculative enterprise like this. Much as the more expensive house may seem to be the one thing needed to make life comfortably successful, it may prove nevertheless to be the millstone that will never cease hanging about the neck until death itself brings release; — or even not then, for the succeeding generation may have to bear on and on the burden that grinds and shows no mercy. Of all the follies of investment, the one almost the most reprehensible is that of building so large a home that, as soon as the children have flown, it will seem as empty as space itself and as difficult to maintain as miscalculation either abstract or concrete. A professional friend of mine, when asked why he didn't retire, replied: "I cannot; I have too big and expensive an establishment to maintain." And yet he was near to

threescore years old, and dangerously worn with his unceasing work and worry.

So we are led to say that, in every instance, the successful investor of much or little money is bound to be intelligent, reasonable, cautious, far-seeing and chiefly sacrificing of present wants to future needs. Nor in any sense can this course rightly interfere with the actual comfort and enjoyment of life that one should unhesitatingly aspire to. We all have a right to enjoy life as we go along, undoubtedly; but it is precautionary to remember that not every promise of fulfillment in this respect is certain of success, by any means. Here is a field in which the principles of Higher Living not only hold, but conquer to the uttermost in this practical world. Heedlessness here is scarcely ever so excusable as common report would have it. The need for universal instruction and training in the art of living has growing need to be exercised at least as fully as the art of getting a living. Right getting and right spending assure a prosperity that can be depended upon.



CHAPTER XXIX
AS THE YEARS ADVANCE

I am peaceful as old age to-night,
I regret little, I would change still less.

ROBERT BROWNING

Things of a day! what are we? what are we not?
Man is a shadow, a dreamer. But when the glory of
victory has come, the gift of heaven, then the clear light
rests on men, and there is life serene. PINDAR

Once more let God's green earth and sunset our
old feelings awaken;
Through weary years of toil and strife and ill,
O, let me feel that my good angel still
Hath not his trust forsaken.

JOHN G. WHITTIER

As you are old and reverend, you should be wise.

SHAKESPEARE

But an old-age serene and bright,
And lovely as a Lapland night,
Shall lead thee to thy grave.

WILLIAM WORDSWORTH

I grieve not that ripe knowledge takes away
The charm that Nature to my childhood wore,
For, with that insight, cometh, day by day,
A greater bliss than wonder was before.

MATTHEW ARNOLD

The fact is, in our spiritual life we already possess
him, are flesh of his flesh, are one with him. Just in
so far as we have validity, courage, loyalty, wealth,
strength, sanity of will and understanding, we know him
just as much as we *are*. And we are him just so much
as we are morally worthy to be. JOSIAH ROYCE

CHAPTER XXIX

AS THE YEARS ADVANCE

As the years advance, the time comes when the energy and suppleness and ambitions of younger days are felt somewhat ominously to be dying down, and the outlook to be mostly into the days of the "sere and yellow leaf" of autumnal decline. The old habits of impulse rise to less and less imperious heights; inclination becomes less keen and fascinating; conquests less desirable, earthly fears and hopes not so definite, and additional experience of any kind not so desirable. Old slippers and gowns come to feel the easier, old habits the more comfortable, old opinions and books and politics and religion and eatables more and more acceptable, and old friends the best of all. In fact, if we are honest with ourselves, we see that we are really growing old, and soon must give way to those that naturally follow. Happy are we, if we do not get to feel like Ibsen's "Master Builder," who declared, "it seems as though a crushing debt rested upon me and weighed me down"; or if we are not forced to crouch because of "the younger generation that stands ready to knock at my door" as he said, "to make an end of Harvard Solness," but let ourselves slide out into the quieter waters of life without jealousy and do not begrudge our successors their places, in turn.

In order to be thus resigned and comfortable, how-

ever, we should first endeavor to reserve for this fatal period the best bodily condition and habits that we possibly can. Good digestion and secretion are indispensable to these later-days' comfort, and brook no substitute by way of artificial stimulation or tonic, whatsoever. Equally necessary likewise are good intelligence and right thinking, if the best of old age is to be enjoyed. Mere entertainment by outsiders or outside show fails very noticeably in comparison with that which comes from a hearty mentality, heartily exercised. And so is it with respect to right feeling and right disposition, and with right outlook upon the narrowing future. Those whose every moment is filled with thoughts and expressions of the love that is divine, have little fear of anything now or hereafter. To be in harmony with the Supreme nature of all, is to feel safe and trusting evermore; is to

"only know

I cannot drift beyond His loving care,"

is to look at the sunset clouds and see only the glory there so generously emblazoned.

Growing old is a process that is much more largely determined by original condition and life-long practices than by the number of years one has lived. If it is true that at any given time we are "Just as old as our arteries," so is it equally true that we are as old as the functioning of any other one of our general systems. Not only the arterial but the digestive, the excretory, the nervous, the glandular, the generative systems show, each in turn, how near to the terminus we actually are at any given period

of our lives. This fact must raise to a higher importance our considerations of all the earlier portions of life. Early malnutrition and disease, youthful dissipation, adolescent depressions and false steps, adult over-work, over-worry and other bad habits, disregard of tendencies and reckless gambling with health possibilities, all prepare the way for the advance of old age correspondingly long before the normal term of years. And back of this is of course the original constitution with its predispositions and tendencies that has been given by ancestry. There is nothing mysterious about the fact that one person is old early and another late. In each case it comes about absolutely in obedience to laws, which it is still the world's shame that it knows so inaccurately and disobeys so heedlessly even when rightly known.

But one thing is certain: Early or late, abnormally weak or crippled or otherwise, hopeless or abounding in faith, satisfied or not, the demands of Higher Living are just as pressing upon advanced age, as ever. In this there is no legitimate respite, nor should there be expectation of any, even in exceptional cases. Self-indulgence should not be unreasonable because of age any more than because of the want of it. For as age advances it is the influence upon others that tells the most of all. Rosy, cheery, agile, optimistic old men or women are sure to scatter blessings wherever they go, and the world grows better under their bright radiance, whether they design it, or not. Everyone should think of this possibility of the last decades of life, and begin early to train themselves to realize it when in turn

the time for them has come. Much of the whining and the grouchiness and the pessimism of old age is but the cultivation of habits of body and mind, begun years before. It is often pitiful to note how these habits have come so to dominate certain persons, that they themselves and everybody else are kept constantly in a state of misery that is indescribable, yet so horribly real. Much of the so-called "childishness" of old age is but the perpetuation of a childishness that has never been grown out of at any time before. Hard to deal with is this, undoubtedly. The profitable time to deal with it began with babyhood and has continued ever since. No person should let these pernicious misery-producing habits either to grow or to become permanent. This is a personal duty as imperative and useful as it is obvious and commendable.

One of the sources of trouble in old age is the vacuous mind or the trivial content of mind that has been allowed to develop. It takes just as truly foresight and rightly-directed energy here, as earlier in life. No person, as old age approaches, should let empty-mindedness or trivial-mindedness become dominant. True, many of the former occupations and strains should, one by one, be laid aside, and an increasing amount of time be given to rest and peace of mind and body. No one should attempt to carry into this period the strenuous life that has been both creation and salvation heretofore. One by one the labors and the stresses should be given over to the younger generation; but this does not require that lazy, non-occupation should follow. Labor without strain and kept within normal bounds is always ap-

propriate, even unto the latest possible day. As youngest children should as soon as possible have their little tasks dutifully to be done, so should the patriarchs have their appropriate work and care until the end. The old age that is simply rest and vacuity is discontented and self-destructive. The strength and faculties that still remain need now as at any time to be appropriately exercised in order to insure the greatest satisfactions of mind and body. The muscles need some exercise always; the intellect needs to grapple with something, no less; the emotions to be stirred, if gently; the will to be timely and regularly exercised; and the spirit to be exercised in helpful enterprises, every day at least so long as possible.

To this end the garden, the woodpile, the care of animals, and the like, or the knitting, the sewing, the dusting, and the like, may each in its place serve as acceptably as usefully. And if to this, a reasonable amount of appropriate reading, suitable companionship, entertaining conversation, short journeyings, fresh scenes, new studies, hearty interests and zests are added from time to time, no old age need painfully decline for want of the occupation that conserves while it stimulates or gives tone. Yet to this should be added also the sedulous cultivation of the spiritual qualities, without which old age may indeed be dark. Our fathers and mothers read their Bibles, said their prayers in company or alone, talked about holy things frequently, educated their children in religious matters at their knees, and felt the consolations of religion correspondingly. They probably lived much closer to the fount of spirituality than

their children, and we have need to return to some of their customs, if we would reap their Godly rewards. If we are to be holy-minded we must keep in touch with the Source of holiness, even throughout old age. One can see no substitute for this, intelligent along many lines as we have now become. A readiness and determination to keep close hold of the hand of Creative Energy, to rest our hearts on His fatherly one, to trust that He doeth all things well, no matter how contrariwise to our short sight it may seem, to approach the Source of Spiritual Energy frequently and long in most earnest communion, to dwell in thought upon both the scientific aspects of creation and the scope of moral and religious opportunity that is afforded us, to hope on, hope ever, and to grow in the faith, that the excellence of what has been is sufficient assurance that henceforth all will be well — all this is as necessary to the well-being of old age, as it ought to be useful to persons of any age. Those who have breasted the years of experience successfully, ought to remember how much they were helped or could have been helped simply by the timely expression on the part of others of the trust that saves and inspires, and endeavor to perpetuate so useful a custom with all their remaining strength. Failure here is doubly disastrous; it cheats the young of its best inheritance, and it impoverishes the old who should still be growing in grace, none the less steadily.

Old age ought to be as peaceful and serene as approaching normal sleep; ought to be as trustful as the babe in its mother's lap; ought to be as well-meaning and loving as the Father himself; ought to be

as helpful as ever before; ought to "glide adown life's stream" and see never a frightening shoal or rock ahead. If Higher Living has been a reality that has persistently influenced the life from the cradle, or long before, on, there is no question that old age and the terminus itself will have no shadow of fear or pain worth noting; will have no question either that, as it looks

"On life's fair picture of delight,"

it can expect triumphantly to say later on,

"My heart's content would find it right."

Whenever it shall

"Obey the voice at eve obeyed at prime,"

then it will surely hear the same voice whisper

"Lowly faithful, banish fear,
Right onward drive unharmed;
The port, well worth the cruise, is near,
And every wave is charmed."



CHAPTER XXX

THE GLORIOUS HOPE

Serene and mild the untried light
May have its dawning;
And, as in summer's northern night
The evening and the dawn unite,
The sunset hues of time blend with
the soul's new morning.

JOHN GREENLEAF WHITTIER

It has been good to be here, and it will be good to go
hence; we know not whence we came, nor whither we
go; were not consulted as to our coming, and shall not
be as to our going; it is all for "the glory of God";
though we must use this phrase in a larger sense than
the cramped interpretation of the theologian.

JOHN BURROUGHS

Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee tho' I die.

ALFRED TENNYSON

O years! and Age! Farewell:
Behold I go
Where I do know
Infinite to dwell,
And these mine eyes shall see
All times how they
Are lost i' th' Sea
Of vast Eternitie.

ROBERT HERRICK

You may no longer see the mystical beauty, the sublimity of the dead face, but out of the farther past the living eyes will look . . . a face from an evanescent semblance will flash a radiance into the place where her face, his face, is in your heart and restore it to your vision.

WILLIAM DEAN HOWELLS

CHAPTER XXX

THE GLORIOUS HOPE

As one dares to look beyond the moment when he shall be pronounced "dead," a conflict of emotions is apt to possess him and render him either despondent and timid or courageous and elated, as he has been wont seriously to regard his earlier superstitious teachings or his later, reasonable ones. If he is still speculating as to whether he is to "be saved" or not, and whether he has accepted the reputed "means" of salvation and tried with all his might dutifully to live by them, he is apt, in these modern days, to be disturbed by many a doubt that has come to him from his contact with life and from the instruction that has impressed him as he has read in the literature of the times. Seldom is it possible for the intelligent reading man or woman of today to have such an unmodified, unvitiated faith in ancient "revelation" as our fathers had. Something has come into the modern mind that obscures its ultimate conception of God and providence and salvation, and has not as yet very widely been superseded by ideas of intelligibility, rationality and assured fact. Few, besides the so-called "free religionists," are now able to be absolutely happy as they look over the black line into the fields beyond. Everyone wishes to know more about it before he enters upon the "great adventure," and shrinks from the uncertainty that be-

sets him as life has taught him to shrink from all kinds of ignorance and presumption.

Now it seems to me that the students and disciples of Higher Living, if they have been true to the light that they have seen, need have no such timidity and despondency whatever. As they have come through the days and hours, they must have become more and more assured that, behind all that is seen or thought of or imagined there is a Supreme Power and Wisdom and Goodness that, inasmuch as He has brought everything so wonderfully to pass thus far, He will continue to do wonderfully well unto all eternity. It would seem as if one *must* become joyous, trusting, expectant of the best, just as soon as the significance of the lessons of Higher Living is once appreciated and incorporated into one's daily life. From that moment, all the higher, nobler, finer aims of life must prosper no matter how everything else goes. Not only is the Supreme Being felt as a competent, wise, all-sufficient power, but the selfhood within is felt so closely allied, that ultimate failure is impossible.

"Enough now, if the Right
And Good and Infinite

Be named here, as thou calledst thy hand thine own."

The Vine is felt to support the branches now, and to be able to sustain them until all fruitage of the spirit is developed. It becomes clear that with every prompting spiritward, every thought and act in response thereto, has been growing the immortal within us at a corresponding rate, and that to every extent of stature to which we have arrived, we are

as sure of the future as of the past or present. It is the divine spirit within, actuating every conception, prompting or act that is immortal; the body we are to leave behind, but we are to take with us the glorious fruitage of every sweet thought, every kindly deed, every joyous hope, every wave of disinterested love, every prayer for all mankind, none the less. The body has a space limit, a time limit. The spirit is an ever-living expansion, fellowship and fulfilling of heavenly desire. The one plagues us with its demand for materialization and tangibility; the other assures us by its own sufficiency for the life eternal. It makes certain when all else is painfully speculative and unpromising.

Yes, this is The Glorious Hope that is naturally developed in the minds and hearts of the disciples of Higher Living. Looking beyond the grave, they see a continuing of all that has been finest and noblest in their lives. They know that the secret key that will unlock eternity for them, is the love they have borne their brethren met in the way. They know that their love for others is akin to the love of God — is of him, from him, by him. Like the coalescence of drops in the universal sea, the love-fount of one's nature is drawn to the Father heart and there is satisfied. Divine love is to be found the same hereafter as now. Our legacy is of it and the life it transforms.

“We know not where his islands lift
Their fronded palms in air,
We only know we cannot drift
Beyond his love and care.”

We here find that all the Teachers in the world's history have testified to this in their several ways, and the finding strengthens and cheers and urges us on. We have seen our fellows — our joint-heirs — grow mellow and poised and inspiring, and this encourages us because we are of their kind and can follow where they have gone. We have seen the smile of death as it lightened up the faces of our loved ones, and we too would go like them to our glorious realization soothed and sustained by an unalterable trust, and like them smilingly on the way. We too have had fore-gleams and advance persuasions of what is awaiting us, and our spirits long to realize it in God's good time, even while we must await the coming of our fellows to enjoy it with us. Our Glorious Hope is thus as much of a present fact as anything we conceive of. It leads us on and on over every obstacle and through every darkness — on with the beacon-light ever in view and undimmed. Higher Living has prepared us to anticipate Glorious Realizations, even as it has fulfilled its promises heretofore.

And as the last moment comes, how sweet again to run home to Our Father, to lean our tired hearts upon His, to hear His welcome of well done, to feel His life without obstruction, radiating into our own vitality, to know Him even as He has known us, from everlasting to everlasting. Blessed moment of transition from cumbering materiality to absolutely free immortality — blessed moment of reward for all the patience, perseverance and undying expectancy that has made us meet for it. Blessed! Blessed!!



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